

# 2019

Manglacharan ਮੰਗਲਾਚਰਨ









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# Judgement

Wednesday, December 17, 2008

ਅੰਤਰ ਕੀ ਗਤੀ ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਝ ਹੀ ਪਾਹਿ ਨਿਬੇਰੇ ॥ Antār  
kī gaṭī tum hī jānī tujh hī pāhi nibero.  
Only You know the state of my innermost  
self; You alone can judge me. (pg. 618,  
GGS)



What makes us think that we know other peoples intentions? Why do we feel to need say someone else is worse then us? Are people that insecure? Sure people can call people into question if they are people of importance, i.e. politicians, religious heads, etc., but to be quick on the gun to judge the questioner shouldn't happen either.

Often people do talk about other peoples actions to degrade them. However, what makes people think they know whats in someone else's heart? People think they can read/hear someone and judge their heart that easily?

In the end it is all about realizing you are the lowest of the low, only then can one make strides towards the Almighty.

As Guru Gobind Singh Ji puts it...

ਹਾਥੀ ਕੀ ਪੁਕਾਰ ਪਲ ਪਾਛੇ ਪਹੁੰਚਤ ਤਾਹਿ ਚੀਟੀ ਕੀ ਚਾਖਾਰ ਪਹਲਿ ਹੀ ਸੁਨੀਅਤੁ ਹੈ ॥੪॥੨੫੬॥  
The cry of an elephant reaches Thee after some time, but the trumpet of an ant is heard  
by Thee before it.4.256 (akal ustatu)

The elephant (one who thinks of himself as big, important, honorable), may yell all he wants, but it is the cry of the ant, (one who seems himself as very small, unimportant, humble), which reaches Him.

## Guru Gobind Singh Ji's Darbar (Court) - Short Description from Prac...

Monday, October 12, 2009

Description from Panth Prakhash by Rattan Singh Bhango (written in mid 1850s) in the sakhi of  
'daadu duwaar mahant jait raam naam mel'

Dohra

When Satguru Guru Gobind Singh proceeded towards the South (Deccan),  
There lay a seat of Saint Dadu at Dadu Duar on the way



The Guru put up his camp at the spot of  
Dadu Duar,  
Along with the force of five to seven  
thousand Singh followers. (1)

Chaupai:

It was marked by beating of drums and  
unfurling of Khalsa Flags,  
And a loud recitation of Gurbani without any  
kind of fear.

The Guru's Singhs were heard reciting

"Chandi Chritar" and "Chandi di Vaar",  
As well as the recitation of Guru's composition, "Akal Ustat" (2)

This recitation created an environment of soothing rain in mid June,  
And crocking of frogs out of joy during monsoon rains.  
And the cooing and dancing of peacocks at the sight of thundering dark clouds,  
Such was the ambience created by the recitation of Gurbani by the Singhs. (3)

Dohra:

Some Singhs were seen reading and reciting scriptures in one corner,  
While a few others were found reciting the Guru's composition "Sri Mukhvak",  
At another spot, a few Singhs were singing Gurbani to the accompaniment of Rabab,  
Which created an atmosphere of God Indira's majestic Divine Court. (4)

Swaiya:

If a melody of trinkets, percussion and water stringed instruments emanated from  
oneside,  
The sound of double percussion and string instruments was heard from the other side.  
If a perfect melody produced by a wind instrument was reverberating from one place,  
The delightful melody by string instruments was audible from another direction.  
As if it was the creation of mythological gods like Yaksha, Kinnar, and Narda.  
Combined harmoniously with the musical compositions of Tomar and ulook.  
Such was the splendour and majesty of the Guru's Divine Musical concerts,  
That even God Indira would feel envious of the Guru's Divine presence. (5)

Chaupai:

While some devoted Singhs touched Guru's feet out of reverence,  
Other beseeched the Guru to set up a camp nearby,  
Some others burnt incense sticks and circled around the Guru,  
As the stars revolved round the polestar at night. (6)

Some prostrated themselves before the Guru out of veneration,  
As the gods are believed to prostrate before Chief of gods Indira.  
Some stood as still in Guru's service while sheltering Guru's head with a canopy,  
As a planted tree stood still and steady on the earth. (7)

They kept standing around the Guru like permanently fixed poles,

Even in the midst of scorching heat and blistering winds. (8)

Dohra:

Guru's Khalsa's standards shone like a brilliantly shining sun,  
Likewise shone the sparkling majestic waving hand fans.  
The canopy over Guru's head sheltered his face like a dark cloud,  
Under a vast outstretched tent like a thick huge cloud. (9)

Khalsa Battle Standards - 'Nishan Sahibs'  
The Guru sat on his royal throne like the God Indira,  
Armed with weapons like the mighty Indira with his bow.  
The fly whisk was being waved around his majestic face,  
As if a peacock was dancing in joyful delight. (10)

(end of the chapter)

## Sri Sarbloh Granth Sahib - Shabad

Monday, October 12, 2009

Baba Inderjit Singh shared another shabad with me (see my previous note), that he said Puratan Singhs in the Nihang Dals used to recite

This used to be the ardaas (prayer) Singhs would ask for

ਦਹੋਰਾ ॥

ਨਓ ਲਖ ਐਰਾਟੀ ਮਲਿ, ਮਲਿ ਸਰਾਯਚੈ ਲਾਖ ॥

Nine lakh (900,000) of war horses we wish to receive, and a lakh (100,000) small war drums

ਸ੍ਵਾ ਲਾਖ ਹਾਥੀ ਮਲਿ, ਦੇਹੁ ਯਹੈ ਅਭਲਿਖ ॥

Sava Lakh (125,000) elephants we wish to receive, please bless us with these, this is our desire

ਖਾਸ ਸ੍ਵਾਰੀ ਮੁਹਿ ਚਲੈ, ਨੇਜਹ ਲਖ ਨਸਿਨ ॥

Always ride in front of us, and bless us with a lakh (100,000) of nishan sahibs.

ਵਾਹਗੁਰੂ ਕਾ ਖਾਲਸਾ, ਜੀਤਹਿ ਸਤ੍ਰੁ ਚੰਗਨ ॥

May Vahiguru always be with the Khalsa, defeating all of the enemies

ਯਹਿ ਲਾਲਚ ਗੁਣ ਤ੍ਵ ਕਹਯੋ ਦਾਸ ਗੋਬਿੰਦ ਸਮਾਜ ॥

This desire, from Guru Gobind Singh is for my sevaks, and we recite your praises

ਫਤਹਿ ਹੋਵੈ ਸਤਗੁਰੂ ਕੀ, ਉਦਯ ਅਸਤ ਲੋ ਰਾਜ ॥

The Khalsa's victory will be Vahigurus victory, and they will attain Udey Ast Lauh Raaj (empire that throughout the whole world and even to the sky)

(ਸਰਬਲੋਹ ਗ੍ਰੰਥ, ਪੰਜਵਾ ਅਧਯਾਯ)

## Sarbloh Granth, Fifth Chapter

you can find this shabad if you look at the second volume of the Sarbloh Granth Steek, page 837.

## Sri Sarbloh Granth Sahib Bani Translated

Monday, October 12, 2009

Please accept my apologies if I have made any mistakes in copying out the gurmukhi.

\*Unicode Gurmukhi: There are some faults with the unicode as I could not put an aunkaar under an Ooraa. Also I had problems with the letter Eeree when using any sort of sihari or lavan on it. On the aaraa I could not put a kanna. All the lagan mathrey are there however, it may just look a bit weird.

Ang 495 of Sarbloh Granth Tika

ਅਕਾਲ ਪੁਰਖ ਕੀ ਆਗਯਾ ਪਾਇ, ਪ੍ਰਗਟਾਭਯੋ ਰੂਪ ਮੁਨਵਿਰ ਕੋ ॥

By the command of Akal Purkh, [the Khalsa was created] with the form of [sacred] Muni's.

\*Akali Baba Santha Singh Ji translates Munivar as King, so it would be Khalsa took the form of a King

ਜਟਾ ਜੂਟ ਨਖ ਸਖਿ ਕਰ ਪਾਵਨ, ਭਗਤ ਸੂਰ ਦਵ ਰੂਪ ਨਰਵਰ ਕੋ ॥

With the long hair from the topknot to the nail of the toe, like a Muni, and the form of both a devoted worshipper [bhagat] and warrior [soor].

ਚਕ੍ਰਵੈ-ਪਦ ਦਾਤ ਧੁਰਪਾਯੋ, ਧਰਮਰਾਜ ਭੁੰਚਤੀ ਗਰਿਵਿਰ ਕੋ ॥

The 'Chakravarti Raj' [Kingdom which is victorious wherever the Army is present] has been given by the Lord, not even Dharamraj has been given such a high status

ਉਦਯ ਅਸਤ ਸਾਮੁਦ੍ਰ ਪ੍ਰਯੰਤੰ, ਅਬਚਿਲ ਰਾਜ ਮਲਿਯੋ ਸੁਰਪੁਰ ਕੋ ॥੪॥

From where the sun rises to where it sets, across all the oceans, [The Khalsa] has received the timeless Raj [kingdom] from Sachkhand

ਪੰਥ ਖਾਲਸਾ ਭਯੋ ਪੁਨੀਤਾ, ਪ੍ਰਭੁ ਆਗਯਾ ਕਰੀ ਉਦਤਿ - ਭਯੋ ॥

The Panth Khalsa has been created Pure, under the permission of the Lord, [the Khalsa] is shining bright [of purity]

ਮਟਿਯੋ ਦਵੈਤ ਸੰਜੁਗਤੀ ਉਪਾਧਿਨਿ ਅਸੁਰ ਮਲੇਛਨ ਮੂਲ ਗਏ ॥

Duality [in the mind] was destroyed, they attained the highest position and became One [with the Lord], the root of their bad [asur malech] qualities were destroyed.

Asur [demons] Malech [invaders] can also refer to the Turks at the time who were destroyed by the Khalsa.

ਧਰਮ ਪੰਥ ਖਾਲਸਾ ਪ੍ਰਚੁਰ-ਭਯੋ, ਸਤੀ ਸ਼ਿਵਿ ਪੁਨਯ ਰੂਪ ਜਏ ॥

The manifestation of Panth Khalsa's Dharam [was created], they are the form of truth,

liberation and purity.

\*Akali Santha Singh Ji says that's Khalsa pure is Sat Shivan Roop, which he says is the roop of Rab (Sat means that it refers to Nirankaar and not Shiv ji)

\*Many people say that it refers to how Khalsa is Sat Shiv Saroop, the true form of Shiv Ji

ਕਛ, ਕੇਸ, ਕ੍ਰਪਿਨਾਨ ਮੁਦ੍ਰਤਿ, ਗੁਰ ਭਗਤਾ ਰਾਮਦਾਸ ਭਏ ॥੫॥

Kach, Kesh, and Kirpan – these three signs made followers of the Guru the servants (also) of God

\*Akali Santha Singh Ji says that, RaamDaas in this shabad means someone who does Kirtan, so the three signs are kach kesh kirpan, and the followers of the Guru praise the Lord

ਕਾਲ ਉਪਾਸਕ ਛਤ੍ਰਯਿ-ਧਰਮਾ, ਰਣ ਕਟਿ ਕਸਿ ਪ੍ਰਧਾਨ ਅਏ ॥

Worshippers of Akal and followers of the Kshatriya way, wearing a waistband [ kamarkasa ] they are the supreme warriors.

\*Akali Santha Singh Ji translates the second part of this as; the Khalsa is the highest warrior

ਤਾ ਮਹਿ ਪੰਥ-ਚਾਲਸਿ ਪ੍ਰਵਾਨਾ, ਪੰਚ ਪ੍ਰਧਾਨ ਖਾਲਸਹੀ ਠਏ ॥

From forty men, five leaders of the Khalsa emerged

ਸ਼੍ਰੀ ਅਜੀਤ ਸਿੰਘ, ਜੁਝਾਰ ਸਿੰਘ, ਫਤਹ ਸਿੰਘ, ਜੋਰਾਵਰ ਸਿੰਘ ਪ੍ਰਧਾਨ ॥

They were the beloved Ajit Singh, Jujhar Singh, Fateh Singh, and Zorawar Singh

ਪੰਚਮ ਖਾਲਸਹ ਸਤਗੁਰੂ ਪੂਰਾ ਜਨਿ ਏ ਪੰਥ ਸੁਪੰਥ ਪ੍ਰਟਗਏ ॥੬॥

The fifth leader of the Khalsa who completes the total was the Satguru (Gobind Singh), he who revealed this noble Panth

ਚਾਲਸਿ ਨਰ ਏ ਬੀਜ ਖਾਲਸਹ, ਮੁਕਤੇ ਪਾਵਨ ਸਿੰਘ ਬਲੀ ॥

Forty men were the seed of the Khalsa, powerful Singhs who won liberation

ਮਾਤ ਭਗਵਤੀ ਪਤਿ ਕਾਲ ਪੁਰਖ, ਗਦੇ ਲਯੋ ਦੈ ਖਾਲ ਪਲੀ ॥

Bhagavati was their mother, Akal Purakh their father, specially nurtured by them

ਸਕਲ ਭਰਮ-ਪਰਹਰੀ-ਕਰੀ ਹਰਜਿਨ, ਸਤਨਾਮੁ ਸੁਚੀ ਮੰਤ੍ਰ ਬਲੀ ॥

Separated from all illusion they became his people, repeating 'Satinam', that most powerful of mantras

ਆਪੁ ਜਪਤੀ ਅਰੁ ਜਗਤ ਜਪਾਵਤੀ, ਭਗਤੀ ਸਰਿਮਨੀ ਮਾਹਿ ਕਲੀ ॥੭॥੧॥੩੧੪॥੮੪੬॥੩੧੬੫॥ਸਪ੍ਰਹਕ ੧॥

They chanted it themselves and taught all others to chant it. Great devotees, they were in the Kaliyug

ਇਤੀ ਸ਼੍ਰੀ ਪੰਥ ਪ੍ਰਕਾਸ ਸੁਭ ਬੰਸ ਸਤਗੁਰੂ ਪਾਤਸ਼ਾਹੀ ਦਸਕ ਬਰਨਨੰ ਸੁਭੰ ॥੧॥

ਅਥ ਗ੍ਰੰਥ ਸਥਾਪਨ ਮਹਾਤਮ ਸ਼੍ਰੀ ਸਤਗੁਰੂ ਬਗਿ੍ਰਹ ਕਥਤੇ

ਤ੍ਵ ਬਲੀ

ਬਸਿਨ੍ਹਦ ਪੁੰਨਿਆਕੀ

ਆਪਨਪ੍ਰੰ ਸ਼੍ਰੀ ਖਾਲਸਹੀ ਸੋਪਾਂ, ਦਵਤਯੀ ਰੂਪ ਸਤਗੁਰੂ ਗ੍ਰੰਥਾ ॥

On them was conferred the status of Guru Khalsa, and the Granth became the Guru

ਬੋਲਨ ਸਤਗੁਰੂ ਸਬਦ-ਸੋਭਾਖਨ, ਨਾਮ ਗੋਬਿੰਦ ਕੀਰਤਨੀ ਸੰਥਾ ॥

They changed the word of the Satguru, repeating the Name of God (gobind) as their regular conservation

\*Akali Santha Singh Ji translates this line as, Through the Shabad we speak (bolan) with the Satguru. Repeating Gods name is our constant conservation/activity

ਗੁਨਾਨੁਵਾਦ ਪੁਨੀ ਸਫਿਤੀ ਸਲਾਹਨੀ, ਊਠਤੁ ਬੈਠਤੁ ਸੈਨ ਕਰੰਥਾ ॥

Singing kirtan became a religious rite and they became virtuous by praising God, whether standing or whether sitting

ਪਾਵਨ ਪੰਥ ਖਾਲਸਹੀ ਪ੍ਰਗਟਯੋ, ਚਾਰ ਵਰਨ ਆਸ਼੍ਰਮ ਸੁਭ ਪੰਥਾ ॥੧॥

The pure Panth, which was the Khalsa came into being, that glorious Panth with four castes and four ashrams

ਇਨ ਕੇ ਦਰਸ ਸਤਗੁਰੂ ਕੇ ਦਰਸਨ, ਬੋਲਨ ਗੁਰੂ ਸਬਦ ਗੁਰੂ ਗ੍ਰੰਥਾ ॥

To behold it is to behold the Satguru, (its members) repeat the Guru's Word from the Guru Granth

ਦ੍ਵਾਦਸੀ ਰੂਪ ਸਤਗੁਰੂ ਏ ਕਹਯਤੀ, ਦ੍ਵਾਦਸਿ-ਭਾਨੁ ਪ੍ਰਗਟ ਹਰੀ ਸੰਤਾ ॥

In twelve forms the Satguru appears, just as twelve rays of the sun reflect the light of God (Hari)

ਪ੍ਰਤਯਖ ਕਲਾ ਪਾਰਬ੍ਰਹਮ ਧਣੀਛੈ, ਗ੍ਰੰਥੀ ਪੰਥ ਖਾਲਸ ਵਰਤੰਤਾ ॥

The visible power of God is manifested in the Khalsa as (the doctrine of the Guru) Granth and (that of the Guru) Panth

ਦਾਸ ਗੋਬਿੰਦ ਫਤਹ ਸਤਗੁਰੂ ਕੀ, ਖਾਸ ਗ੍ਰੰਥ ਗੁਰੂ ਰੂਪ ਬਦੰਤਾ ॥੨॥ਦੁਪਦ ੧॥

Gobind is the servant of the victorious Satguru, he who reveals himself as the Khalsa and as the Guru Granth

ਇਤੀ ਸਤਗੁਰੂ ਬਗਿਰਹ ਗ੍ਰੰਥ ਬਰਿਚਤੀ ਸੁਭੰ ॥੧॥੩੧੫॥੮੪੭॥੩੧੬੬॥

(then Sarbloh granth carries on with its story, so we shall skip to ang 529 of the Tika of Sarbloh Granth)

ਰਾਜ ਪਲਾਸੀ ਬਖਸ਼ਸ਼ ਹਜ਼ੂਰ ਕਬਾਇ ਬਾਚੁ ॥

ਐਸੇ ਗੁਣ ਹਰੀ ਖਾਲਸਹੀ ਬਖਸ਼ੈ, ਭਗਤੀ, ਗਿਆਨੀ, ਰਾਜਯੋਗੇਸ਼ਵਰ ॥

God has blessed the Khalsa with virtues such as those of bhagats, gianis, raj yogis

ਛਤ੍ਰਯਿ ਬ੍ਰਤੀਤੀ ਅਨਨਯੁਪਾਸਕ, ਤਯਾਗੀ ਹਠੀ ਸੂਰ ਭਵਨੇਸ਼ਵਰ ॥

Kshatriyas, those who perform religious rites for others, worshippers of one God, those who live apart from others, ascetics, warriors, masters who bestride the world

ਗੁਰਾਹੀ ਸੁਭ ਤਯਾਗੀ ਬਵਿਰਜਤੀ ਸ੍ਰਤਯਾਦਯੰ ਸ੍ਰੀ ਮੁਖ ਪਰਮੇਸ਼ਵਰ ॥ ਗੀਤਾ ਉਪਨਿਸ਼ਦਿਨਿ ਮਹਾ ਵਾਰਯ, ਰਹਿਨੀ ਭਗਤੀ ਗਿਆਨੀ ਬ੍ਰਤੀਸ਼ਵਰ ॥੫॥

Hearing what God tells them in the scriptures, in the noble words of the (Bhagavad) Gita and the Upanishads, they follow the auspicious, avoiding what is evil and live as devout and knowledgeable people.

ਅਸੁ ਖਾਲਸਹੀ ਖਾਲਸ ਪਦ ਪ੍ਰਾਪਤਿ, ਨਰਿੰਕਾਰੀ ਸੁ ਸ੍ਵਰੂਪ ਮਹਾਨੰ ॥੨੫॥

The Khalsa attained purity, as great as the One (nirankaar) who is above every stain

ਗੁਰੂ ਉਪਦੇਸ ਸਖਿਨ ਪ੍ਰਤੀਭਾਸਨੀ, ਮੁੱਦਰਤਿ ਕੱਛ ਕੇਸ ਕ੍ਰਪਿਅੰ ॥

To the Sikhs this teaching of the Guru is given, that these three must be your signs:  
kachh, kesh, kirpan

ਤਾ ਕੀ ਰਹਨੀ ਸ੍ਰਤਯੋਕਤੀ ਭਾਖਤੀ, ਦਸ ਗ੍ਰਾਹੀ ਖਾਲਸਹ ਪ੍ਰਧਾਨੰ ॥

Let this be your agreed way of life, then ten chief aims of the Khalsa

ਦਯਾ ਦਾਨ ਅਰੁ ਛਮਾ ਸਨਾਨੰ, ਸੀਲ ਸੁਚੀਸਤਯੰ ਸੰਭਾਨੰ ॥

Mercy, charity, preparedness, forgiveness, bathing, gentleness, purity, truth, loving regard

ਸਾਧਨ ਸਾਧਿ ਸੂਰ ਭਗਤੀਮਾਨੰ, ਦਸ ਗ੍ਰਾਹੀ ਆਸਤਕ ਪ੍ਰਮਾਨੰ ॥੬॥

Sadhs, siddhs, and gods regard devotion (bhagati) (as the supreme virtue)

ਤਯਾਗੀ ਦਸ॥ The ten to be avoided

ਬਰਿਧ ਅਤੀ ਸਾਧਨ ਹਸਿਾ ਅਹੰਕਾਰ ਆਲਸ ਕ੍ਰਪਿਨਤ੍ਵ ਪ੍ਰਮਾਨੰ ॥ ਕਠੋਰਤੁ ਜੜਤੁ ਕੁਬਲਿਤੁ ਅਸਊਚੰ ਕਲਮ ਸ਼ਾ-ਰੁ-ਅਭਗਿਤੀ ਆਨੰ ॥

Actions to be avoided (are those arising from) violence, pride, idleness, parsimony, (the exercise of harsh) authority, cruelty, sloth, criticism of others, corruptness, and (eating) meat (prepared by a Muslim with the recitation of) the Kalima. These are the characteristics of unbelievers

\* In the tika it says that in some sarroops it is written Kalmaa Maas Abhagat(i) Aanan, this is why it is translated as Halal meat above.

ਦਸ ਗ੍ਰਾਹੀ ਦਸ ਤਯਾਗੀ ਐਸੇ ਤਾਹੀ ਖਾਲਸਹ ਕਥਤ ਸੁਜਾਨੰ ॥

Thus there are ten aims and ten things to be avoided.

ਅਸੁ ਖਾਲਸਹੀ ਖਾਲਸ ਪਦ ਪ੍ਰਾਪਤ ਨਰਿੰਕਾਰੀ ਸੁ ਸ੍ਵਰੂਪ ਮਹਾਨੰ ॥੭॥

The Khalsa is described as wise, acquiring a purity, which is equaled only by the One who is above all stain.

ਜੀਵਨ ਮੁਕਤੀ ਬਚਿਰਤੀ ਬਨ ਤ੍ਰਨਿ ਮਹੀ, ਦੇਵ ਭੂਤਦੇਵ ਹੀ ਕਹਾਯੋ ॥

The spirit wanders free within it, the evil god becomes a good god

ਖਾਲਸ ਪਦ ਕੇ ਪ੍ਰਾਪਤੀ ਦੁਰਲਭ, ਐਸੇ ਖਾਲਸ ਹਰਜਿਨ ਚਹਾਯੋ ॥

Rare is the privilege of attaining the status of the Khalsa, thus it is called God's people

ਜਲ ਤਰੰਗ ਭੇਦ ਕਛੁ ਨਾਹਨੀ, ਜੀਵ ਬ੍ਰਹਮ ਪਰਮਾਤਮ ਲਹਾਯੋ ॥

Wave is no different from the water (it contains). A spirit is seen as Brahma or God

ਬ੍ਰਹਮਹੀ ਜੀਵ ਪਾਰਬ੍ਰਹਮਹੀ, ਸਾਗਰ ਬੂੰਦ ਬੂੰਦ ਸਾਧਿ ਅਹਾਯੋ ॥੮॥

Brahma is the spirit and the spirit is Brahma, just as the ocean is contained in a drop (of water) and the drop (is contained) in the ocean

ਹਰੀ ਹੋਇ ਤਉ ਕਹਾ ਅਚਰਜ ਹੈ, ਸਤਗੁਰੁ ਪਦ ਕਹੁ ਪ੍ਰਾਪਤੀ ਵਾਰੋ ॥

What a marvel is the being of God (hari) ! How does one obtain the condition of the Satiguru?



ਸਿਖਿਯ ਪਦ ਦੁਹਾਨ ਤੇ ਗਉਰੋ , ਆਤਮ ਕੀ ਪ੍ਰਾਪਤੀ ਵਚਿਰੋ ॥

The condition of a Sikh is double the weight of both, based on the spirit's gain

ਤਾਸ ਮਹਾਤਮ ਨਜਿ ਮੁਖ ਗਾਵਤ, ਜਥਾ ਉਕਤੀਮਤੀ ਬੁਧੀ ਹਮਾਰੋ ॥

I sing aloud of its greatness, limited in intellect and discernment though I be

ਸੁਨਹੁ ਸੰਤ ਖਾਲਸ ਪਦ ਜਸ ਕਉ , ਸ੍ਰਵਨ ਪ੍ਰਾਪਤੀ ਹੋਤ ਫਲ ਚਾਰੋ ॥

He me, oh sant! Hear the glory of the Khalsa's condition and from it take strength

ਗੀਤਾ ਮਹਿ ਅਰਜੁਨ ਪ੍ਰਤੀ ਭਾਖਤੀ, ਸ੍ਰੀਮਤੀ ਭਗਤ ਮਹਾਤਮ ॥

In the (Bhagavad) Gita, Sri (Krishan) has described the exalted status of the devotee to Arjan:

ਭਗਤੀ ਗਯਾਨੀ ਰੂਪ ਨਜਿ ਬਰਨਾਂ, ਪ੍ਰਾਪਤੀ ਜਾਂ ਕਹੁ ਆਤਮ ॥

"The devotees – the wise man and the brave – belong to my own caste (barnaa), since they all have attained the true status of their soul"

ਟੀਕਾਕਾਰ ਹੁੰ ਮਹਮੀ ਭਗਤਨਿ ਖਾਲਸਹੀ ਪ੍ਰਤੀ ਹੈ ਭਾਖੀ ॥

Commentators have attributed the views of the devotees to the Khalsa

ਖਾਲਸ ਪਦ ਕਹੁ ਉਚ ਮਹਾਤਮ, ਸਭਹੀ ਸ੍ਰੇਸ਼੍ਠਨਿ ਆਖੀ ॥੧੦॥੪੫੭॥੯੮੯॥੩੩੦੮॥ਦਸਕ ੧॥

All have conferred the highest praise on the Khalsa, exalted it is above all.

\*\*\*\*\*

After this, Maharaj has a section called, Bisanupad Punyaaki Dev Palsee, Charpad Bakhshsh Hazoor. Then Maharaj states, Khalsa Mero Roop Hai Khaas. It can be found here

[http://www.sikhiwiki.org/index.php?title=Khalsa\\_Mahi\\_ma](http://www.sikhiwiki.org/index.php?title=Khalsa_Mahi_ma)

## Martyrdom of Elder Sahibzadas - Passage from Panth Prakash

Monday, October 12, 2009

Episode 19: Martyrdom of the Elder Sahibzadas - The Battle of Chamkaur  
(Vade Sahibzadian di shahidi - chamkaur judh)

Pracheen Panth Prakash , written by Rattan Singh Bhangoo (in 1809)

Note: According to Baba Santha Singh Ji's Steek on Panth Prakash the author of Panth Prakash has made a mistake in regards with the names.



Ajit Singh Ji should replace the name Jujhar Singh Ji and the name Jujhar Singh Ji should replace the name Zorawar Singh.



(for reference look at Pracheen Panth Prakash Steek Baba Santha Singh Ji, first volume, page 154)

Dohra:

Catching hold of the feudal owner of the Mansion from outside,  
They ordered him to open the entrance to the Mansion.

While the Guru along with a few Singhs,  
entered into the structure,  
The two elder Sahibzadas also  
accompanied the Guru. (1)



Chaupai: Then the Muslim forces of  
Malkerkotla State surrounded the place,  
Which had not a grain of cereals in its  
pantry for its occupants.  
It was not a suitable place for any kind of  
military operations,  
As the surrounding enemy forces tried to  
climb up the mud-walls. (2)



The Khalsa encountered their attack with  
the weapons,  
Which they could save and bring along  
from earlier skirmishes.  
When the Malerkotla Pathan soldiers were  
repulsed and beaten back,  
Then the forces of Nahar Khan launched an  
attack on them. (3)

As he had been bragging about his desire to reach the Guru and kill him.  
Satguru challenged this bragging warrior in a loud voice, That he should get ready to face  
the Guru's shooting arrow. (4)

He had been continuously on the trail of  
Guru Gobind Singh,

The Guru's arrow hit his chest after piercing through the iron shield,  
And went across his body to the other side.  
He fell down on the ground staggering and stumbling,  
As his companions fled after picking up his dead body. (5)

Dohra:

Those soldiers who had come under Nahar Khan's command,  
The Khalsa Singhs killed majority of them as well.  
Some of them were killed by the Guru, some by the Khalsa,  
While others were killed by two Sahibzadas of the Guru (6)

Chaupai:

This news of Nahar Khan's death soon reached his brother,  
Khwaja Khaizar, who proclaimed himself to be a brave warrior.  
He advanced towards Chamkaur like an enraged elephant,  
But turned bloodless pale as he spotted his brother's dead body. (7)

As he encountered the brave lion-hearted Satguru,  
He lost his nerve and rushed to find a cover behind the wall.  
Satguru challenged and provoked him to the hilt,  
That he should fight an open duel with Satguru (8)

He lost his wits and all his bravado completely,  
As he faced a shower of arrows shot by Satguru.  
While he kept himself hidden behind the wall,  
And ordered his subordinates to attack and get injured. (9)

Then Wazir Khan, arrived at the scene soon after,  
And tried to launch another attack on the sieged fortress.  
The forces of Hill chiefs also joined the attacking force,  
And tried their best to overpower the besieged Singhs. (10)

Dohra:

ALL the combined forces of Mughals and Hill chiefs tried their military might,  
But failed to break into the besieged Mud fortress of Chamkaur.  
Laying a cordon, they picketed their troops round the fortress,  
After suffering heavy casualties among their troops. (11)

Chaupai:

The situation inside the Mud fortress is also worth consideration,  
As there was not an ounce of food available inside the fortress.  
The out mud wall of the fortress was constructed in such a way,  
That there were no gaps or holes provided through the wall. (12)

Neither a soldier could shoot his arrows or shots,  
Nor could take a cover behind the wall to protect himself.  
First, there was no food available to be cooked and consumed.  
Second there was no time to eat even if the food had been available. (13)

Neither there was any ammunition or armour left in the arsenal,  
Nor were there any arrows left in the Singhs' quivers.  
There was not a drop of water available for the sick and the injured,  
So desperate had the situation become for the besieged Singhs. (14)

Prolonged continuous fighting had exhausted their muscular arms,  
And sapped all the energy from their fatigued bodies.  
Even then the brave Singhs did not lose their nerve,  
And rushed to defend where the offensive was the most intense. (15)

Dohra:

Guru Gobind Singh, then confabulated with his Singhs,

That they had not been left with any ammunition or armour.  
Now they should do patrolling with their swords,  
Aroud the fortress of their sheltered refuge. (16)

Chaupai:

Accepting the directions given by the Guru to them,  
The Singhs came out to keep a vigil in the formations of two at a time.  
When the first pair perished, the other two replaced them,  
This was the strategy they adopted at that moment. (17)

When a large number of Singhs died during this outside patrolling,  
The Guru was left with a very small number of soldiers.  
Then the Guru stopped them from going out on patrolling,  
And positioned them behind the walls with their swords. (18)

The surrounding Mughal forces also made a correct assessment,  
That the besieged Singhs had run short of arms and ammunition.  
So they raied the structure from all directions,  
Raising a lot of hue and cry as they attacked from all sides. (19)

As some were foot soldiers, others mounted on horses among the raiders,  
There was a lot of din, dust and smoke as they raied the place.  
Using step ladders, they gripped the wall tops with their hands,  
But the sheltered Singhs sliced their hands and threw them down. (20)

Dohra:

As they kept on climbing up and gripping the walls from all sides,  
The sheltered Singhs kept on slicing their hands on the walls.  
As they could not succeed in their strategy of raiding,  
They kept on falling down and falliong down on the earth. (21)

Chaupai:

Whatever some odd bullet was left with the Singhs,  
They pumped it into those who came quite close to them.  
In this way, the Singhs shot them down in one or twos,  
And the whole place was filled with piles of their dead bodies. (22) When such a din,  
noise and chaos raged there,  
Sahibzada Jujhar Singh took a silent vow in his mind:  
That it was not worth while to live or exist like a silent spectator.  
Why should a son remain alive when his father was facing death? (23)

Abhimanyu had sacrificed his life for the sake of his father, Arjuna.  
And so had Meghnath (inderjit) died for his father, Ravana.  
This had been the great tradition among the Khshrtriyas (warriors)  
That a son sacrifices his life before his father dies. (24)

So Sahibzada Jujhar Singh rushed out with his sword,  
And killed everyone who dared to confront him.  
To whichever flank he rushed, it became deserted,  
As if a large force had launched an attack. (25)

Dohra:

In the midst of such a din, dust and chaos there,  
It was difficult to distinguish between a friend and a foe.  
In the minds of such a hue and cry over there,  
There was a lot of loss of lives on both sides. (26)

Chaupai:

After slaughtering a large number of Mughal soldiers,  
Sahibzada Jujhar Singh attained the martyrdom himself.  
Immediately after his martyrdom it was the turn of Sahibzada Zorawar Singh,  
Who also jumped into the fray like a lion following his brother's example. (27)

Unable to bear the sight of his elder brother's torture,  
Sahibzada Zorawar Singh followed his footsteps with a sword (double-edged sword, word used was Khanda)  
Using the similar weapons as used by his elder brother,  
He slaughtered all those who dared to confront him. (28)

Hitting some with his shield, some with his sword (word used was bhagauti),  
Whosoever he touched with his weapon, he was slaughtered.  
Since nobody dared to face and confront him alone,  
He was shot dead by a hail of enemy bullets. (29)

Both the brothers died like brave warriors,  
And attained martyrdom along with the Pathans.  
It was in the year of seventeen hundred and sixty two (bikrami calendar, which is 1705 CE)  
That both the elder sons of the Guru attained martyrdom. (30)

## Never be Afraid of Fighting - Passage from Panth Prakash

Tuesday, October 13, 2009



Bhai Methab Singh Bhangoo (who brought Massa Rangar to justice) talks about Singhs who fear fighting the enemy.

ਤੁਰਕਨ ਲਰਨੈ ਮਰਨੇ ਡਰੇ ॥

A Singh who fears fighting Turks,

ਧੁਰਕਿ ਤਸਿ ਜਨਨੀ ਧੁਰਕਿ ਪਤਿ ਕਰੇ ॥

Worthless is his mother and father, (for what reason have they gave birth to such a

Singh?)

ਦੋਹਰਾ ॥

ਮਰਨੇ ਤੇ ਕਯਾ ਡਰਪਨਾ ਲੇ ਪਾਹੁਲ ਖੰਡੇ ਧਾਰ ॥

After receiving Khande Di Pahul, then what reason is there to fear death?

(Panth Prakash, Volume two, page 97)

This saying comes after Methab Singh declares to the Sangat he will go and bring justice to Massa Rangar.

ਆਪਿ ਨ ਡਰਉ ਨ ਅਵਰ ਡਰਾਵਉ ॥੩॥੧੭॥

*I do not fear anyone, and I do not strike fear into anyone else.*

- Bhagat Kabir Ji

## Sarbloh Granth Sahib - Shabad

Wednesday, October 14, 2009



ਮਹਾਕਾਲ ਪਤੁ ! ਸਰਣਿ ਤੁਮਾਰੀ ॥ ਸ੍ਰੀ ਸਰਬਲੋਹ ਭਗਵੰਤ ਮੁਰਾਰੀ ! ॥

Oh Mahakaal (Great Death), Lord place me in your protection. Oh All-light avatar, Creator of the Universe, Killer of Demon Mur

ਅੰਤੁ ਰੂਪੁ ਅਰੁ ਨਾਮ ਤੁਮਾਰਾ ॥ ਬੇਦ ਭੇਦ ਨਹਿ ਪਾਵਤੁ ਪਾਰਾ ॥

The Vedas and other scriptures cannot Name or describe your form.

( Sri Sarbloh Granth Sahib, volume two, page 607)

Mahakal Svaroop - The very form of Mahakaal

## The History of Sarbloh Granth (Manglacharan Ji)

Thursday, October 15, 2009

Historical Context - ਉਥਾਨਕਾ

of Sri Sarbloh Granth Sahib (also called Manglacharan Ji)

In the age of Satyug, a Sanyasi lived in the area near modern day Hajur Sahib, his name was Brahm-anand. This Sanyasi's family all had 'Anand' at the end of their name and it was from their famous family that the town where Hajur Sahib is was called Nander. Brahm-Anand had nine students (chele) who all asked him one day to bless them with liberation (mukti) from the birth and death cycle. Brahm-anand told them that does not possess this power to give liberation but told them to wait till the age of Kalyug where Paramataa himself will come in a form to give them liberation. Brahm-anand told his students, "When He comes you must go and pay him homage. He himself will recognize you and call you over and ask for the granth"<sup>1</sup>. The nine students were puzzled and asked Brahm-anand how they will live until Kalyug. Brahm-anand told them under his blessings they would not feel hunger and they will not die. Brahm-anand then gave his students a scripture (pothi) which was in Sanskrit. Brahm-anand told his disciples that



when Paramatmaa's very form appears to you in Kalyug He will ask for this scripture, so keep it with you. The students obeyed their Guru's command and proceeded to the jungles where they became hidden and did their worship until the age of Kalyug.

Several ages past before Guru Gobind Singh Ji, Paramatmaa's very form, traveled south to Nander. The nine disciples of Brahm-anand all became aware of a very special being in their vicinity so they ventured to get a glimpse if Narayana had finally arrived. When they arrived at the Guru's Court, Guru Ji greeted them and asked them if they have the scripture that he wanted. Guru Ji told them he knew they were waiting for him. The disciples of Brahm-anand were in the highest stage of bliss, how many long years had they waited for this moment? After Guru Gobind Singh Ji received the scripture (pothi) He gave the students of Brahm-anand liberation (mukhti).

The scripture that was given to Guru Gobind Singh Ji was the story of the Sarbloh avatar (manifestation of God). Dusht-Daman (the previous avatar of Guru Gobind Singh Ji) had written what he had seen in Satyug between the war of Sarbloh and various demons (Bheemnaad and his brother Beerjnaad). The scripture (pothi) was in Sanskrit but Guru Gobind Singh Ji rewrote some/many parts of it in various contemporary languages. The various languages of the Sarbloh Granth include Arabic, Persian, Brij Bhasha, Sanskrit, Sadhu Bhasha and various other dialects. Guru Gobind Singh Ji completed and formalized the Sarbloh Granth at present day Gurdrawa Baba Nidhan Singh Ji in front of Takht Hazur Sahib. Previously this Gurdrawa was a Nihang Singh Chauni (encampment) but the property was given to Baba Nidhan Singh to set up a spot dedicated to langar (free community kitchen). The Chauni was previously called Bunga Sarbloh Ji.

Note: The above information was provided by Giani Inderjit Singh Ji, student of Sant Gurbachan Singh Ji Bhindranvale. Giani Inderjit Singh Ji spent many of his younger years at Sri Hazur Sahib and grew up with former Jathedar Baba Santha Singh Ji Budha Dal vale

1 Giani Kirpal Singh Nihang, Doh Nirmolak Heerey Ardrshak Jiwan 112 Sant Baba Mitt Singh Ji Nihang ate 112 Sant Baba Dharm Singh Ji Nihang Singh, Published by the author (1996), 251.

## Nihangs - Passage from Panth Prakash

Thursday, October 15, 2009



Nihang Singhs:

Chaupai:

First the Guru sent the experienced warriors ( Bhujangis ) towards Majha, Directing them to initiate Sikhs and settle them around Amritsar.

In this way, the Nihang Singhs raised their numerical strength,

With heavy sticks ( sota's ) in their hands and daggers ( khanda's ) slung from their shoulders (26)

Some of these Singhs remained homeless ( chakarvarti ), some camped in Gurdrawas

While some others raised their own congregations ( dharamsalas ) and cantonments ( bungas )

The Guru's followers invited these Singhs as guests of honour,  
Instead of feeding the traditional Brahmanical priests (27)

If a Singh was ever in dire need of some food articles,  
He would unhesitatingly walk into any Sikh household.  
He would pick up only that much quantity of rations,  
As would suffice his day's needs for flour, butter-oil or salt. (28)

The householder would declare, the Nihangs have come,  
And ask his spouse ( Sikhni ), open the doors without fear  
The Sikh housewife would readily carry out his instructions,  
And offer as much provisions as the Singhs needed.

Dohra:

The Singhs would arrive at a Sikh household daily in this way,  
After enquiring about the location of a Sikh house.  
The Sikh housewives would offer them provisions promptly.  
After welcoming them generously and verbally. (30)

Chaupai:

As the Khalsa Panth increased considerably in numerical strength,  
They needed a lot of provisions for their upkeep.  
So whatever the impoverished Singhs did not have,  
They would pick up from the houses of others. (31)

- Panth Prakash, Budha Dal steek page 118-119, volume 1  
Author: Shahid Rattan Singh Bhangoo, dated at 1841

Old Painting of two Nihang Singhs

## Happy Divali/Bandi Chor

Friday, October 16, 2009



Dhan Dhan Satiguru Hargobind Sahib Ji

Kavi Santhok Singh writes about Bandi Chor in his fourth chapter of Suraj Prakash Granth (written early to mid 1800s). Kavi Ji goes through the saakhi and concludes at the end:

ਧੰਨਯ ਧੰਨਯ ਗੁਰ ਬਡੀ ਉਪਕਾਰੀ । ਕਯੋ ਨ ਗਹੈ ਨਰ ਸ਼ਰਨੀ ਤੁਮਾਰੀ ।  
ਜੀਵਤੀ ਮੂਰਤਿਕ ਸਦਾ ਰਖਵਾਰੇ । ਦੇਤੀ ਅਨੰਦ ਕਸ਼ਟ ਨਰਿਵਾਰੇ । ੨੯ ।  
Everyone cried out, "Blessed, blessed, is the Guru, he is the helper of all. Why do people not take hold of your protection? You are the protector of the living and the dead, you eradicate pain and bring bliss to everyone!"

ਆਵਤੀ ਦੇਖਨੀ ਨਰ ਗਨ ਦੋਰੀ। ਸਨੇ ਸਨੇ ਗੁਰੂ ਨਕਿਸੇ ਪੋਰੀ।

ਹਾਥ ਬੰਦੀ ਸਭਾ ਬੰਦਨ ਠਾਨੀ। ਮਾਨਵ ਗੁਨਹੀਸੁ ਮਨ ਅਨੁਮਾਨ। ੩੦।

People seeing from far would gather around, slowly slowly the Guru walked out of the prison door. Grasping their hands together the people bowed down to the Guru.

ਕਬਾਇ

ਸੰਕਟ ਨਰਕ ਕੇ ਬਕਿਟ ਜੇ ਬੁਰਲਿਪ ਜੈਸੇ, ਨਕਿਸੇ ਨਸਿੰਗ ਸੰਗ ਜਨਕ ਨਰਦਿ ਕੇ।

Just like in the plains of hell where souls were crying out, by joining to Raja Janak they were able to escape without hesitation.

ਕੈਧੇ ਉਡ ਬੁਰਦਿ ਕਰੀ ਓਜ ਕੋ ਬਲਿੰਦ ਰਾਹੁ ਰੋਕੇ ਛੁਟੀ ਚਲੇ ਸਾਥ ਪੂਰਨ ਸੁ ਚੰਦ ਕੇ।

Similar to the way Rahu, through his power, stopped the stars and swallowed the moon,

ਕੈਧੇ ਘੋਰੀਆਨੀ ਨਾਰੀ ਸੁਦਰ ਮਹਾਂਨੀ, ਦੋਤ ਹਾਂਨੀ ਕਰੀ ਲੀਨੀ, ਪਾਛੇ ਗਮਨੀ ਗੁਬਦਿ ਕੇ।

Or how Krishna, after killing demons, rescued and brought along various beautiful women who followed behind him.

ਤਨਿ ਕੇ ਮਨਦਿ ਆਜ ਸੋਭਤੀ ਮੁਕੰਦ ਮਹਾਂ ਨਕਿਸੇ ਨਰਦਿ ਸੰਗ ਸ਼੍ਰੀ ਹਰੀ ਗੋਬਦਿ ਕੇ। ੩੧।

Just like in those ways, the Giver of Liberation, Guru Hargobind Sahib gloriously freed all the Kings from prison.

Kavi Ji then ends the katha with this line:

ਸਭੀ ਸਾਖਿ ਆਦੀ ਜੇਠੇ ਅਨੰਦ। ਗਮਨੇ ਸੁ ਲਾਰੀ ਕੁਲ ਸੋਢੀ ਚੰਦ।

The Sikhs, and Jeta's, went along with Guru Hargobind Sahib, and were in total bliss as they traveled together (from the jail Guru Sahib was imprisoned in)

ਧਰੀ ਸ਼ਸਤ੍ਰ ਸੁਭਤੀ ਜਮਿ ਮਹਦਿ ਸਾਖਿ। ਬਲਹਿਰ ਜਾਤੀ ਸੰਤੋਖ ਸਾਖਿ। ੩੨।

Guru Hargobind Sahib, adorned with weapons, looked glorious as if he was a great Lion. Kavi Santhok Singh is a sacrifice to the Guru.

Guru Hargobind Sahib Ji

## Summary of Sarbloh Granth Sahib Ji

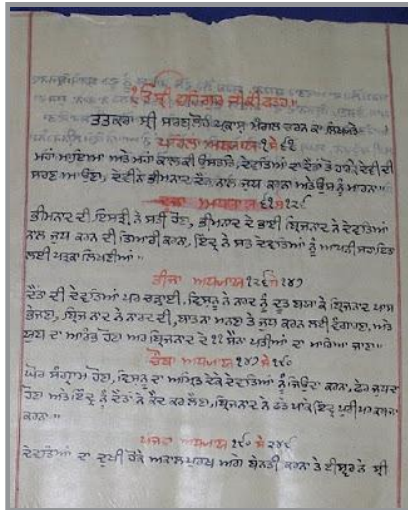
Monday, October 19, 2009

See photo 'Table of Contents' at end of document and Mahan Kosh (under 'Sarbloh granth') for reference

First Chapter – ਪਹਿਲਾ ਅਧਯਾਯ

The first chapter contains the praise of Māhā Māyā, and Māhā Kāl. After losing to the demons, the Devtian (Gods and Goddesses) came under the protection of the Devi





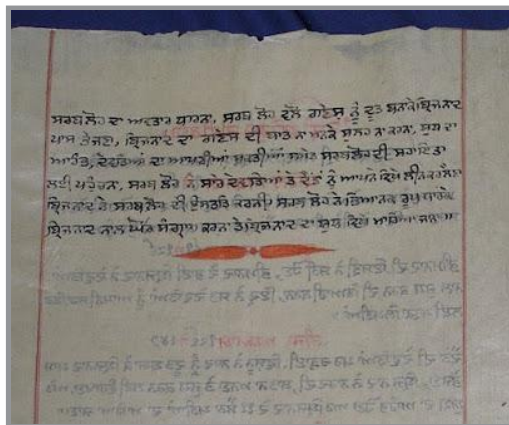
(Chandi). The Devi defeated the demon army and its leader Bhīmṇād.

#### Second Chapter – ਦੂਜਾ ਅਧਯਾਯ

Bhīmṇād's wife prepares to become a Satī while his brother, Bīrjṇād, prepares to wage war against all the Devtīan. Indira then sends letters to all the Devtīan asking for assistance in the war.

#### Third Chapter - ਤੀਜਾ ਅਧਯਾਯ

The demons got the upper hand on the gods and goddesses. Vishnu then sends Nārad as an ambassador to Bīrjṇād. Bīrjṇād would not listen and prepared for battle. At the beginning of the battle the 11 armies of Bīrjṇād that were on foot were destroyed.



#### Fourth Chapter - ਚੌਥਾ ਅਧਯਾਯ

A great battle full of terror is occurring. Giving Vishnu's ambrosial nectur (amrit) to the Devtīan they re-gained life. After Indira captures the demons, Bīrjṇād attains victory and captures/imprisons Indira.

#### Fifth Chapter – ਪੰਜਵਾਂ ਅਧਯਾਯ

After the Devtīan experienced great pain in the battle they went before Akal Purkh and pleaded for help. Akal Purkh manifested himself as Sarbloh (all light). Sarbloh avatar made Ganesh his ambassador and sent him to Bīrjṇād. Ganesh's pleads fell on deaf ears and the war was started. The gods and goddesses used all their power to call on Sarbloh to help them. By getting Sarbloh's darshan all the Devtīan and Demons were immersed in bliss. Bīrjṇād then begins to praise Sarbloh. Sarbloh becomes a frightening form and has a great battle full of terror with Bīrjṇād, in which Bīrjṇād is defeated and killed .

Following the conclusion of the story of Sarbloh avatar there are the following sections about Vishnu avatar, they are as follows:

- Mach (fish) Avatar
- Kach (tortoise) Avatar
- Barhā (Wild-Boar) Avatar
- Nar Singh (Half Man half lion) avatar
- Purshraam Avatar
- Rām Avatar, called 'Bīj Ramaein'
- Krishna avatar, called, Dasam Sakand (tenth chapter of Bhagvad Purana)

## Worshipping Weapons - Passage from Suraj Prakash

Wednesday, October 21, 2009

Translation of Suraj Prakash - Fouth Rut, Chapter 32 (sakhi Shastar Maajane, Dushiraa)

Note: if there any errors in the translation please do post in the comment section. My apologizes if there are any errors in the translation.

ਦੋਹਰਾ- ਪਾਵਸ ਬੀਤੀ ਅਨੰਦ ਸੋ ਸਰਦ ਪ੍ਰਬਰਿਤੀ ਆਦੀ ।

ਪਤਿਰਨੀ ਪਛ ਤੇ ਨੌਰਤੇ ਚੰਡੀ ਜਗਤ ਮਨਾਇ ।੧।

The rainy season passed with much pleasantness, and the cold season was present. During the Saraadh Navathri (festival worshipping the 9 forms of Devi/Shakti) many people were worshipping the Chandi (devi).

ਲਲਤਿਪਦੁ ਛੰਦ – ਹੁਕਮ ਕੀਨੀ ਸ੍ਰੀ ਸਤਗੁਰ ਪੂਰੇ 'ਸ਼ਸਤਰ ਨਕਿਸੇ ਸਾਰੇ ।

ਮੈਲ ਨਵਿਰਿਤਹੀ ਮਾਰਵਾਰਯੋ ਪੂਜਹੀ ਬਹੁਰ ਸੁਧਾਰੇ' ।੨।

Guru Sahib commanded that, "Take out all of your weapons, Marvaari Sikh, cleaning your weapons will take all your filth (mail) away, then with your clean weapon, worship it.

ਖਾਸ ਖਜਾਨੇ ਲਗੇ ਨਕਿਸਨ ਜਾਤੀ ਖੜਗਨੀ ਨਾਨਾ ।

ਤੇਗੇ ਆਯੁਧ, ਖੜਗ ਦੁਧਾਰੇ, ਤੋਮਰ, ਸੈਫ, ਕ੍ਰਪਿਨਾਨਾ ।੩।

Then out of the Guru's armory many different types of swords were taken out.

Tegha's, Dudhaare Kharag's, Spear's, Saif's, and Kirpan's were taken out.

ਦੁਬਧਿਸਰੋਹੀ, ਨੀਮ ਸੀਖਚੇ, ਮਸਿਰੀ ਦ੍ਵੈ ਗੁਜਰਾਤੀ ।

ਇਲਮਾਨੀ ਰੁ ਹਲੱਬੀ ਮਗਰਬੀ ਕਰਿਚ ਜੁਨੱਬੀ ਜਾਤੀ ।੪।

Two types of Sirohi's, seekh vangu sidhan, thin swords, Misri and Gujarati swords, Yemin swords, swords from the city Halab, Irani swords, Armenian swords were all taken out to clean.

ਜਮਧਰ ਲਘੁ ਬਸਿਲ ਪਉਲਾਦੀ, ਖੰਜਰ ਚੱਕਰ ਮਹਾਨਾ ।

ਬਛਿਏ ਬਾਂਕ ਛੁਰੇ ਬਹੁ ਬਧਿਕੇ, ਪੇਸ਼ ਕਬਜ ਸੁਭ ਨਾਨਾ ।੫।

Small and big katar's (punch daggers), great khanjar's (curved dagger), chakar's (quoit), bichua's (scorpion bladed dagger) , and glorious pesh kabz's (armour piercing dagger) were taken out.

ਤੀਰ ਅਨਕਿ ਬਧਿ ਖਪਰੇ ਸੇਲੇ ਗਨ ਬਦਾਮਚੇ ਤੁੱਕੇ ।

ਸੇਲ ਨਰਾਂਚ ਸੁ ਨਾਵਕ ਤੀਖਨ ਕਰ ਦਹਤਿਨ ਰਪਿ ਢੂਕੇ ।੬।

Various types of arrows, (Neje Muhee Teer), (Badaam Muhee Teer), (Kikkar de thuk Vargi Dandedaar Mukhi vala Teer), Sarbloh teer jis Punj Khamb, Chaar Mukhe Teer, Ik chota teer jis dee mukhi dandedaar hundi hair), (thothi naali jis vicho chota teer chalondey han) te (vairi de than vich kumbh jaan vale teer) were taken out.

ਤੁਪਕ ਤਮਾਂਚੇ ਗਨ ਬਲਿਅਤੀ ਸਾਂਗੈ ਸ਼ਕਤੀ ਨਕਿਸੇ ।

ਬਰਦਿ ਸਸਤਰ ਸਤਗੁਰੂ ਖਜਾਨੇ ਕਹੀ ਲੈ ਕਵੀ ਪ੍ਰਕਾਸੇ ।੭।

Guns and pistols, spear's from Tehran Iran, and all the weapons out of the Guru's armory, they were all taken out, how much more description can this poet give?

ਮਾਰਵਾਰਯਿ ਮਾਂਵਨੀ ਲਾਗੇ ਚਰਨ ਦਾਬ ਕਰ ਫੇਰੇ ।

ਇਤਨੇ ਮਹੀ ਪ੍ਰਭੁ ਬਾਹਰਿ ਨਕਿਸੇ ਸਭੀ ਆਯੁਧ ਦਸ਼ਿ ਹੇਰੇ ।੮।

The Marvaari Sikh placed the weapons on the floor near his feet then began cleaning. During this, the Guru came out and saw all the glorious weapons.

ਕਹਯੋ 'ਬਅਿਦਬੀ ਸਸਤਰਨੀ ਕੇਰੀ ਤੈ ਕਯੋ ਚਰਨ ਲਗਾਯੋ ।

ਅਤੀ ਪ੍ਰਯੋਗਿ 'ਖੜਗ ਅਕਾਲ ਪੁਰਖ ਕੋ ਨਜਿ ਧੁਜ ਬਧਿ ਸਹਾਯੋ ।੯।

The Guru then said, "You are disrespecting the weapons, why are you putting these weapons near your feet? Akaal Purkh loves the Kharag, on his very own battle standards it (the sword) is displayed. 9

ਆਦਿ ਸ਼ਕਤੀ ਸ੍ਰੀ ਚੰਡੀ ਰੂਪ ਇਹ ਪੂਜਨ ਜੋਗ ਸਦੀਵਾ ।

ਸਰਬ ਸੁਰਾਸੁਰ ਨਰ ਕਯਾ ਬਪੁਰੇ ਜਸਿ ਕੇ ਬਸਮਿ ਮਹੀ ਥੀਵਾ ।੧੦।

The sword is the Aadi Shakti (primal energy), and is the very form of Sri Chandi. One must always worship it. All demi-gods, goddesses, demons, and humans whose fate was kind contemplated upon this.

ਸਾਦਰ ਸੇਵ ਮਾਵਬਿ ਕਰੀਯਹੀ ਇਹ ਕਹੀ ਅਗ੍ਰ ਸਧਿਏ ।

ਬੈਠੇ ਬਹੁਰ ਖਾਲਸਾ ਆਯੋ ਸ੍ਰੀ ਮੁਖ ਦਰਸਨ ਪਾਏ ।੧੧।

Respectfully clean the weapons." After saying this Guru walked on. Later on, a Khalsa came and received Guru's darshan as Guru was sitting down.

ਕੇਤਕਿ ਚਰਿ ਮਹੀ ਇਕ ਸਖਿ ਬੋਲਯੋ 'ਮਾਰਵਾਰਯਿ ਜੋਈ ।

ਪੁੰਜ ਖੜਗ ਸਰਿ ਪਰ ਧਰੀ ਬੈਠਯੋ ਕਾਰ ਨ ਕਰਤਾ ਸੋਈ' ।੧੨।

After a while a Sikh said to the Guru, "The Marvaari Sikh has placed many weapons (swords) on his head and is sitting, but is not doing any work"

ਸੁਨੀ ਬਕਿਸੇ ਪ੍ਰਭੂ ਗਏ ਬਲਿਕਨੀ ਦੇਖਯੋ ਤਸੀ ਪ੍ਰਕਾਰਾ ।

‘ਇਹ ਕਯਾ ਕਰਯੋ ਨ ਸੇਵਾ ਠਾਨਤੀ ਬੈਠੇ ਸਮਾ ਗੁਜਾਰਾ’ ।੧੩।

Listening to that, Guru ji went to go see. Upon approaching the Guru said, “What are you doing? You are not doing any service; you are spending your time only resting.”

‘ਮਹਾਰਾਜ ਰਾਵਰ ਕੀ ਆਇਸੁ ਅਦਬ ਕਰਨੀ ਇਮ ਹੋਵੈ ।

ਸੇਵਾ ਮਾਂਵਨ ਕੀ ਹੁਇ ਤੈਸੇ ਜਥਾ ਪ੍ਰਥਮ ਮਲ ਖੋਵੈ’ ।੧੪।

The Maarvaari Sikh said, “Maharaj, only with your permission can this respectful practice be carried out, the service of washing can only be done that way, in the way (you proscribed) before. That is the only way the filth leaves.”

ਬਗਿਸੀ ਪ੍ਰਭੂ ਕਹੀ ‘ਤੁਮ ਕੋ ਬਖਸ਼ਯੋ, ਸ਼ਸਤ੍ਰਨ ਕੇ ਨਤਿ ਦਾਸਾ ।

ਕਰਹੁ ਪ੍ਰੇਮ ਤੇ ਸੇਵਾ ਆਯੁਧ, ਤੋ ਸਭੀ ਸੁਖ ਹੁਇ ਪਾਸਾ’ ।੧੫।

The Lord said to the Maarvaari Sikh, “you are blessed; you are always doing service to weapons. With great love you do selfless service to the weapons, with this happiness with always be at your side.”

ਰਾਮ ਸਘਿ ਤਹਿ ਨਾਮ ਹੁਤੋ ਸੁਨੀ ਗੁਰ ਕੋ ਬੰਦਨ ਠਾਨੀ ।

ਮਾਂਵਨ ਕਰਨੀ ਲਗਯੋ ਸੁਧ ਸ਼ਸਤ੍ਰਨੀ, ਪੁਨ ਸੁਖ ਲਹਯੋ ਮਹਾਂਨੀ ।੧੬।

The Marvaari Sikh’s name was Ram Singh, after listening to Guru Ji’s word he prostrated before the Guru and started to clean some more weapons. After cleaning the weapons Ram Singh felt a great amount of happiness.

ਉਚੇ ਬਲ ਟਕਿਾਇ ਸਭੀ ਆਯੁਧ ਪੂਜਾ ਸੋਜ ਮੰਗਾਈ ।

ਲਗੇ ਨੁਰਾਤੇ ਸਗਰੇ ਪੂਜਨ ਚੰਡੀ ਕਾਲਕਾ ਮਾਈ ।੧੭।

After the cleaning; all the weapons were placed on a high level and the Sikhs started to worship them with incense. The festival of Navathri was starting and everyone was worshipping Chandi and Mata (mother) Kaalkaa.

ਚੰਡੀ ਚਰਤ੍ਰਿਰ ਪਾਠ ਨਤਿ ਹੋਵੈ ਸਹਸਿਕ੍ਰਤਿ ਅਰੁ ਭਾਖਾ ।

ਧੂਪ ਦੀਪ ਚੰਦਨ ਕੋ ਚਰਚਤੀ ਫੂਲਮਾਲ ਬਹੁ ਰਾਖਾ ।੧੮।

The recitation of Chandi Chritr was starting in both Sanskrit form (from Markhandya Purana) and in Brij Bhasa (from Dasam Granth). Incense, ghee-lamps, sandalwood were all used and great wreaths of flowers were put around the weapons.



## Glory of the Saints - passage from Sarbloh Granth

Friday, October 23, 2009



ਬਸਿਨੁਪਦ ਛੰਤ ਰਾਮਾ ਸਲੋਕ ॥

ਸੰਗਤਿ ਕੀਜੈ ਸਾਧੂ ਕੀ, ਉਪਜੈ ਆਤਮਾ ਗਿਆਨ ॥

By doing service of the Sadhu's, one obtains knowledge of the Self (Aatmaa Gyaan)

ਸੰਤਨ ਕੇ ਪ੍ਰਸਾਦੀ ਤੇ, ਭੋਟੇ ਪੁਰਖੁ ਪੁਰਾਨ ॥੧॥

With the grace of the Saints, one meets the Lord.

ਸਰਬਲੋਹ ਗ੍ਰੰਥ ਟੀਕਾ, ਦੂਜਾ ਭਾਗ, ਅੰਗ ੨੫੬

Sarbloh Granth Tika, second Volume, page 256

This blog is in memory of the late Sant Baba Joga Singh Ji. Babaji was the first out of five Singhs to do sangat of Sant Harnam Singh Rampur Khera vale, and spent more than five years with Sant Ji. Baba Joga Singh spent another five years with the head Mahant at the Udasi Akhara in Hardiwar learning Dharmik granths (religious texts). Baba Joga Singh was extremely knowledgeable and always told us to never to slander any man of God be them a Sadhu, Udasi, or Sikh. Baba Ji passed away August 8th 2009. The above photo is the day I received amrit from Babaji when I was born. Even the day before he passed you could not tell Baba ji had aged the slightest in comparison to the picture above.

## Jai Chandi - Passage from Sarbloh Granth

Sunday, October 25, 2009

ਤ੍ਰਭੰਗੀ ਛੰਦ॥

ਸ੍ਰੀ ਨਮੋ ਭਵਾਨੀ, ਲੋਕਾਂ ਰਾਨੀ, ਪ੍ਰਭ ਮੁਰਾਰੀ, ਜਯ ਚੰਡੀ ॥

Salutation to Bhavani, the queen of the Worlds, The Lord, killer of demon Mur, Victory to Chandi !

ਤ੍ਰੈਭਵਨੰ ਦਾਤਾ, ਜਗ ਪਤਿ ਮਾਤਾ, ਜੁਗਤਿ ਬਧਿਤਾ, ਭਯ ਖੰਡੀ ॥

The giver to the three worlds, Father and Mother to the world, through your creative ways you give the rewards of karama, Oh destroyer of fear !

ਸ਼ਤ੍ਰੁਨ ਦਲ ਹੰਤੀ, ਅਸੁਰ ਮਥੰਤੀ, ਜਵਾਲ ਜਯੰਤੀ, ਰਪਿ ਡੰਡੀ ॥

Destroyer of the enemies armies, masher of the enemies, the conqueror of fire, you are the one who gives punishment to the evil ones !

ਮਹਿਕਾਸੁਰ ਮਾਰਨੀ, ਦੁਸ਼ਟ ਪ੍ਰਜਾਰਨੀ, ਪਤਤਿ ਉਧਾਰਨੀ ਜਗ ਮੰਡੀ ॥ ੧੫੪ ॥

Destroyer of the demon Mahikasur, burner of the evil ones, the saviour of sinners, in this world Chandi is worthy of being accepted/believed in

ਸਰਬਲੋਹ ਗ੍ਰੰਥ ਟੀਕਾ, ਭਾਗ ਪਹਲੀ, ਅੰਗ ੩੦

Photo by: Ranna Singh Bassi - <http://www.RanBassi.com> and <http://RanBassi.deviantart.com>

## Importance of the Kamarkasa

Wednesday, October 28, 2009

The kamarkasa, or waist-belt which holds weapons, has always been essential in the dress of the Sikh warriors. Giani Gian Singh describes Singhs in his Panth Prakash of usually just wearing a turban (dumalla), underwear (kach) and a kamarkasa, with sometimes blankets to cover them from the cold.

Akali Baba Santha Singh Ji talks about its importance in this katha of Sri Sarbloh Granth.

ਕਾਲ ਉਪਾਸਕ ਛਤ੍ਰਯਿ-ਧਰਮਾ, ਰਣ ਕਟਿਕਸਿ ਪ੍ਰਧਾਨ ਅਏ ॥

Worshippers of Death and followers of the Kshatriya way, wearing a waistband [kamarkasa] they [the Khalsa] are the supreme warriors.

In the sakhi of Sukha Singh in Panth Prakash, Rattan Singh Bhangoo describes Sukha Singh as such:

ਕਮਰ ਕੱਸਾ ਨਸਿ ਦਨਿ ਰਖੇ, ਲੜਣ ਘੁਲਨ ਕੇ ਤਯਾਰ ॥

His battlefield Kamarkasa [Weapons belt] was tied tightly day and night, Sukha Singh was always ready to battle and wrestle.

Those with the knowledge of Shastar-vidiya know how important the kamarkasa plays in drawing their weapon quickly. Whereas a gathra requires the effort from both hands to draw their weapon, the kamarkasa allows for the drawing of a weapon with one hand.

## Kirtan from Sarbloh Granth

Saturday, October 31, 2009

ਬਸਿਨੁਪਦ ਮਲਾਰ ਸੰਗੀਤੀ, ਅਥ ਸੰਗੀਤ ਸਾਰ ਕਥਤੇ ॥

ਧਾਗੜਦੀ ਧ੍ਰਮ ਧ੍ਰਗਿ ਤਾਂਗ, ਦਾਗੜ ਦੀ ਦਮਿ ਦਰਿਨਾ ॥

ਬਾਗੜ ਦੀ ਬਰਿਕਤੈ ਬਾਂਗ, ਤਾਗੜਦੀ ਤੁਮ ਤੁਮ ਤੁਮ ਤਰਿਨਾ ॥

ਦਾਗੜਦੀ ਦੇ ਦੇ ਤਾਲ, ਘਾਘੜਦੀ ਘੁਮ ਘਰਿਨਾ ॥

ਦਾਗੜਦੀ ਦੁਮ ਦੁਮ ਦੀਮ, ਬਾਗੜਦੀ ਬਰਿਕਤ ਬਰਿਨਾ ॥

ਤਦ੍ਰ ਦਾਨੀ ਦਾਨੀ ਤੁਮ ਦਾਨੀ, ਤਲਲ ਤੁਮ ਦਰਿਨਾ ॥੧॥ ਰਹਾਉ ॥੧॥੪੦॥੬੭੦॥੧੪੨੪॥

ਭਾਗ ਪਹਲਿ, ੧੧੯ ਅਧਿਆਇ ੨, ਅੰਗ ੧੧੯ ਸਰਬਲੋਹ ਗ੍ਰੰਥ  
Sarbloh Granth page, second chapter, page 119

## Guru Nanak Dev Ji - Passage from Sarbloh, Dasam and Nanak Prakash G...

Sunday, November 01, 2009

Passage from Sarbloh Granth - chapter 5, page 631 (Vol. II of Steek)

ਸਤਗੁਰੁ ਨਾਨਕ ਅੰਸਿ ਕਲਾ ਪ੍ਰਭੁ, ਤਨਿ ਸੁਭ ਗ੍ਰੰਥ ਬਖਾਨੇ ॥

Satiguru Nanak is the true lineage (ans) and power (shakti) of the Lord, He recited the pure scripture (granth).

ਨਾਮ ਉਪਾਸਨ, ਨਾਮ ਅਰਾਧਨ, ਨਾਮਹੀ ਜਪੁ ਤ੍ਰਪਿਤਾਨੇ ॥

(In the scripture it says) Worshiping the Name, Taking support of the Name, and reciting the name you shall be carried across (the terrifying ocean that is the world)

ਸਚੁ ਉਪਦੇਸ ਸੰਗਤੀ ਕਉ ਦੀਨਾ, ਬਸਤੁ ਨਾਮ ਨਰਿਬਾਨੇ ॥

Giving the true teaching to the Sangat, the Naam (True Name), it emancipated them

ਮਹਾਂਮੰਤ੍ਰ ਤਾਰਕ ਸਤਨਾਮਾ, ਸੋ ਗੁਰੁ ਕੀਨੋ ਦਾਨੇ ॥੩॥

The Guru gave the Great Mantra (MahaMantra), the one which shall take you across (the ocean that is this world), the Satinaam (the True Naam)

Passage from Dasam Guru Granth Sahib Ji - Chapter Bachitra Natak  
ਦੋਹਰਾ

ਤਨਿ ਬੇਦੀਅਨ ਕੀ ਕੁਲ ਬਧਿ ਪ੍ਰਗਟੇ ਨਾਨਕ ਰਾਇ ॥  
Nanak Rai took birth in the Bedi clan.

ਸਭ ਸਾਖਿਨ ਕੋ ਸੁਖ ਦਏ ਜਹ ਤਹ ਭਏ ਸਹਾਇ ॥੪॥  
He brought comfort to all his disciples and helped them at all times.4.

ਚੌਪਈ ॥

ਤਨਿ ਇਹ ਕਲ ਮੋ ਧਰਮੁ ਚਲਾਯੋ ॥ ਸਭ ਸਾਧਨ ਕੋ ਰਾਹੁ ਬਤਾਯੋ ॥  
Guru Nanak spread Dharma in the Iron age and put the seekers on the path.

ਜੋ ਤਾਂ ਕੇ ਮਾਰਗ ਮਹਿਆਏ ॥ ਤੇ ਕਬਹੂੰ ਨਹਿ ਪਾਪ ਸੰਤਾਏ ॥੫॥  
Those who followed the path propagated by him, were never harmed by the vices.5.

ਜੇ ਜੇ ਪੰਥ ਤਵਨ ਕੇ ਪਰੇ ॥ ਪਾਪ ਤਾਪ ਤਨਿ ਕੇ ਪ੍ਰਭ ਹਰੇ ॥  
All those who came within his fold, they were absolved of all their sins and troubles,

ਦੂਖ ਭੂਖ ਕਬਹੂੰ ਨ ਸੰਤਾਏ ॥ ਜਾਲ ਕਾਲ ਕੇ ਬੀਚ ਨ ਆਏ ॥੬॥  
Their sorrows, their wants were vanished and even their transmigration came to and end.6.

Passage from Sri Nanak Prakash Granth - (author Kavi Santhok Singh)

ਸ੍ਰੀ ਨਾਨਕ ਪੁਰੁਸ਼ੋਤਮ ਪਰਮ, ਪਰਾਵਰ ਨਾਥ ॥  
Sree Naanak Purushotamam Param, Paraavar Naath  
Oh Sri Nanak, greatest and most superior of beings, the master of all

ਯੁਗਲ ਚਰਨ ਮਮ ਬੰਦਨਾ ਧਰ ਪਰ ਧਰਿਕਰੀ ਮਾਥ ॥  
Yugal Charan Mam Bandnaa Dhar Par Dharikari Maath  
I place my head to the ground in salutations to both your lotus feet.

- ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ

ਧੰਨ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ



## 'Akaal Akaal Akaal' Shabad from Sarbloh Granth

Tuesday, November 03, 2009



This shabad has been on the blog before but now the english translation has been added to it.

ਜੇ ਓਪਮਾ ਸ੍ਰੀ ਨਾਥ ਕੀ ਗਾਇ ਹੈ; ਤੇ ਭਵ ਫਾਸੀ ਨ ਫੇਰ ਪਰੇਗੇ ॥  
Whoever sings the praises of the Lord of Maya, will  
never be trapped in the noose (of death)

ਆਰਤਿ ਜੱਗ ਕਰੇ ਹਰੀ ਹੇਤੂ ਰਹੈ ਸ੍ਰੀ ਨਾਥ ਨਸ਼ਿਕੈ ਕੈ ਤਰੇਗੇ ॥  
Those who always worship and recite the Lord's  
name, they shall merge with the Lord Master

ਪੂਜਬੇ ਜੋਗ ਨ ਔਰ ਹੈ ਦੁਸਰ, ਏਕ ਗੁਪਾਲ ਗੁਪਾਲ ਕਰੇਗੇ ॥  
(Those that realize that) only The Lord is worthy of  
worship, and those that recite the One (advait)

Gopal (the one who takes care of the world)

ਲੋਕ ਸੁਖੀ ਪਰਲੋਕ ਖਲਾਸ ਅਕਾਲ ਅਕਾਲ ਅਕਾਲ ਕਰੇਗੇ ॥  
Those who recite, Akaal ! Akaal ! Akaal ! (The Timeless Lord), in this world will  
experience happiness and in the next will be liberated.

Page: 176 Chapter 2, Vol. I , Sarbloh Granth

## First Stanza of Sarbloh Granth Translation

Friday, November 06, 2009

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One (advait - non-dual) Lord who is the light of all creation

ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥  
Victory to Sri Vahiguru

ਸ੍ਰੀ ਭਵਾਨੀ ਜੀ ਸਹਾਇ ॥  
May Bhavani be helpful

ਸ੍ਰੀ ਮਾਯਾ ਲਛਮੀ ਜੀ ਸਹਾਇ ॥  
May Maya Laxmi be helpful

ਉਸਤਤੀ ਸ੍ਰੀ ਮਾਯਾ ਲਛਮੀ ਜੀ ਕੀ ॥  
The Praise of Sri Maya Laxmi

ਸ੍ਰੀ ਮੁਖਵਿਕਾਯ ਪਾਤਸ਼ਾਹੀ ੧੦ ॥  
From the blessed mouth of the Tenth King

ਦੋਹਰਾ ॥ ਛਾਯਾ ਰੂਪੀ ਹੋਇ ਕੈ, ਬਚਿਰਤ ਸ੍ਰੀ ਗੋਪਾਲ ॥

Taking the form of Maya (the great illusion, duality), Gopal (the preserver of Life) wanders within it (the creation)

ਆਪਹੀ ਲਛਮੀ ਬਪੁ ਧਰੇ, ਜੀਉ ਜੰਤੁ ਪ੍ਰਤਪਾਲ ॥੧॥

For the protection of beings, He took the form of Sri Laxmi

ਸ੍ਰੀ ਮਾਯਾ ਮੁਖਿ ਕਰੇ ਉਚਾਰ ॥

Recite, "Sri Maya", from your mouth

ਦਰਦਿਰ ਸਾਗਰ ਤੇ ਲੇਹੁ ਉਬਾਰੀ ॥੧॥ ਰਹਾਉ ॥

She protects the weak from the (dreadful) ocean

ਦੋਹਰਾ ॥ ਆਦਿ ਭਵਾਨੀ ਈਸ਼ਰੀ, ਮਾਯਾ ਜਾ ਕੇ ਨਾਮ ॥

The Primordial Bhavani (Paida karn vali shakti\*) the Creator, whose name is Maya

ਇਨ ਬਨਿ ਸਰੈ ਨ ਏਕ ਛਨਿ, ਪੂਰਨ ਹੋਤ ਨ ਕਾਮ ॥੨॥

Nothing can be accomplished without Her protection not even for a moment.

ਸੁਖਦਾਇਕ ਮੰਗਲਕਰਨ, ਪ੍ਰਤਪਾਲੇ ਬਹੁ ਭਾਂਤੀ ॥

The giver of happiness, giver of liberation, Her very nature is to take care of Her creation

ਸੁਬੁਧਿਐਨ ਜੈ ਜੈ ਕਰਨੀ, ਮਾਯਾ ਸ੍ਰੀ ਜਗਮਾਤੀ ॥੩॥

Hail Hail to the One who gives awareness of the Self (aatma), Maya (Laxmi), the mother of the World

Notes according to the Budha Dal Steek on Sarbloh Granth:

Bhavani (the ferocious form of Parvati, Shivji's consort, also known as Durga, Bhagauti) here is noted as "Paida karn vali shakti", meaning, that She is the Creative (that which gives birth) Energy of the Universe.

Maya Laxmi (Vishnu's consort) is noted as "Paalnaa karn vali Shakti", meaning She is the Nourishing/protecting Energy of the Universe.

The Steek talks about how these Devi's represent Guna's (qualities) of Vahiguru.

If there is any fault in the translation please post a comment so changes can be made.

The first page of Sri Sarbloh Granth - (the proper name is Sri Manglacharan Ji)

Note: Some words differ in spelling from this old photograph and what I have written above. I am following the Budha Dal Steek as that Tikadhar (writer of the steek) has looked at many old sarroops and has put the most consistent spelling in there.

## Braham Kavich / Ram Kavach Translation

Saturday, November 14, 2009

For the following days I will be posting translations of various passages from Adi/Dasam/Sarbloh Granth that bring protection to reciter. There are three such famous Kavach's which are read the first is from Adi Guru Granth Sahib, this is the Ram Kavach. The second is the Braham Kavich, which is recited daily by the Nihang Sikhs. This one is

also present in the Budha Dal and Tarna Dal Gutka's (prayer books). The third is the Sarbloh Kavach. This kavach comes from Sri Sarbloh Granth Ji written by Guru Gobind Singh Ji.

The tikadhar of Sri Sarbloh Granth mentions all three kavachs after the section of Sarbloh Kavach, check Vol. 2 page 374 of the Sarbloh Granth tika for reference. Ram Kavach is also mentioned in Mahan Kosh.

#### Braham Kavich

ਖੜਗ ਖੰਡਾ ਅਸੀ ਅਰਗਿਰ ਧਰਮ ਰੱਚ ਤੱਗ ਛਤ੍ਰੀ ॥

(You are the) Kharag (twelve fist long double edge sword), Khanda (ten fist long khanda representing Mahakal), Asi (double handed sword), Arighar (Enemy of the Throat), Dharam Rash ( guardian of Dharam), Tag Shatri (caste string of a Kshatriya, meaning sword belt).

ਬਸ਼ਿਵ ਪਾਲ ਭੂਪਾਲ ਪੱਛ ਪਲ ਭੱਛ ਰਣ ਕੱਛ ਅੱਤ੍ਰੀ ॥

(You are the) Bishvapaal (Nurturer of the world), Bhupaal (Devour of Kings), Pal Pacch (Devour of time), Ran Kacch (Preserver of honour on the battlefield), Atrri (weapon adorning warrior).

ਰਾਜ ਮੰਡਾ ਅਤਿ ਪ੍ਰਚੰਡਾ ਈਸ਼ਵਰੀ ਕਰਵਾਰ ਹੈ ॥

(You are the) Raj Manda (adorner of kingdoms), Att Parchanda (Extremely fierce), Isvari Karvar (Sword of Shiv Ji)

ਸ਼ਕਤੀ ਬ੍ਰਹਮਿਨੀ ਬੈਸ਼ਨਵੀ ਭਵਾਨੀ ਤੂੰ ਤਰਵਾਰ ਹੈ ॥

(You are) Shakt (Parbati, the wife of Shivji), Brahmani (Saraswati, wife of Barhma), Baishnavi (Laxmi, wife of Vishnu), Bhavani (fierce form of Parbati), You are the Tarvaar (sword)

ਨਤਿ ਜਯੋਤੀ ਮੁਕਤੀ ਦਾਇਕ ਧਾਰਾਧਾਰ ਕ੍ਰਪਿਨ ਹੈ ॥

(You are the) Nit Jejoti (the eternal flame), Mukht Daeik (granter of salvation), Dharadhaar (Sharp edged sword), Kirpan (the merciless sword)

ਚੰਡਕਾ ਮੰਡਕਾ ਮ੍ਰਤਿਕਾ ਜਗਤ ਜਨਨੀ ਕਾਲਕਾ ਗੁਨਖਾਨੀ ਹੈ ॥

(You are) Chandka (angry eight armed warrior goddess Chandi), Mandkaa (beautifully adorned Chandi), Mritkaa (mother of the Earth), Jagat Janni (mother of the world), Kalika (dark form of chandi), Gunkhaan (treasure mine of virtue)

ਭਵ ਮਾਨਕਾ ਖਲ ਹਾਨ ਕਾ ਰੱਤ ਪਾਲਕਾ ਜਗ ਮਾਨ ਹੈ ॥

(You are the) Bhav Mankaa (good virtue to the world), Khal Hankaa (defeater of evil ones), Ratt Pankaa (drinker of blood), Jag Man (pride of the world)

ਇਹ ਕਵਚਿ ਬ੍ਰਹਮਾ ਕੋ ਬਤੀਸਾ ਪਵੈ ਜੋ ਨਤਿ ਛਤ੍ਰੀ ॥

That Kshaytria (warrior) who reads this Kavach of Brahma of 32 (praises) daily

ਰਣ ਜੀਤ ਲੈਹ ਨਰਿਭੀਤ ਰਹਿ ਰਹਿ ਸਿਧਿ ਪਾਵੈ ਅਤ੍ਰੁਰੀ ॥

(He) will attain victory on the battlefield, remain fearless, and attain Ridhi Sidhi (yogic spiritual powers)

ਲਹਿ ਬੇਦ ਭੇਦ ਜੋ ਪਵੈ ਬ੍ਰਹਿਮਾਯ ਧੰਨ ਸੁਖ ਸੰਪਤਾ ॥

A Brahmin who reads this will know the secret of the Vedas, and a Vaish who reads with will attain comfort of wealth and family.

ਧਨ ਧਾਮ ਤਨ ਅਰੋਗ ਸੂਦਰ ਪਾਇ ਸੁਖ ਅਕੰਪਤਾ ॥

Wealth, home, and a body without ailments [all] of beautiful unswerving comfort [is attained through contemplating this mantra].

ਇਹ ਬੋਲਾ ਹਰਗੋਬਿੰਦ ਕਾ ਸੁਣੇ ਖਾਲਸਾ ਬੀਰ ॥

This 'Bola' is of Guru Hargobind, listen Khalsa warriors!

ਫਤਹਿ ਪਾਓ ਮੈਦਾਨ ਮੈ ਪਕੜ ਹਾਥ ਸ਼ਮਸ਼ੀਰ ॥

Attain victory on the battlefield holding a Shamshir (curved sword)

Although Braham Kavach is not located in any portion of the modern published Dasam Granth Sahib, it is mentioned in the Chandi Chritar. After Durga (Chandi) defeated the demons and placed the kingdom back in the hands of the Deva's (demi-gods), everyone gathered to celebrate and praise Kalika. The following lines are from Chandi Chritar from Dasam Granth Sahib.

ਮਲਿਕੈ ਸੁ ਦੇਵਨ ਬਡਾਈ ਕਰੀ ਕਾਲਕਾ ਕੀ ਏਹੋ ਜਗਮਾਤ ਤੈ ਤੇ ਕਟਾਉ ਬਡੇ ਪਾਪ ਹੈ ॥

All the gods gathered and sang this Eulogy in praise of Kaalika (Chandi), "Oh Universal mother, Thou hast effaced a very great sin;

ਦੈਤਨ ਕੋ ਮਾਰ ਰਾਜ ਦੀਨੋ ਤੈ ਸੁਰੇਸ ਹੂੰ ਕੋ ਬਡੇ ਜਸੁ ਲੀਨੋ ਜਗਿ ਤੇਰੇ ਦੀ ਪ੍ਰਤਾਪੁ ਹੈ ॥

Thou hast bestowed on Indra the kingdom of heaven by killing the demons, Thou hast earned great reputations and Thy glory hath spread in the world.

ਦੇਤ ਹੈ ਅਸੀਸ ਦਸਿ ਰਾਜ ਰਖਿ ਬਾਰਿ ਬਾਰਿ ਤਹਾ ਹੀ ਪੜਾਇ ਹੈ ਬ੍ਰਹਮ ਕਉਚ ਹੂੰ ਕੋ ਜਾਪ ਹੈ ॥

All the sages, spiritual as well as royal, bless Thee again and again, they have revited there the mantra, Braham Kavach (the spiritual coat of mail).

ਐਸੇ ਜਸੁ ਪੂਰ ਰਹਿ ਚੰਡਕਾ ਕੋ ਤੀਨ ਲੋਕ ਜੈਸੇ ਧਾਰ ਸਾਗਰ ਮੈ ਗੰਗਾ ਜੀ ਕੋ ਆਪੁ ਹੈ ॥

The praise of Chandika (Chandi) pervades thus in all the three worlds like the merging of the pure water of the Ganges in the current of the ocean.

Note to readers, on the above shabad I was having problems with the unicode, the ਓ should have a line coming from the top out, just like in ੜੋ

Ram Kavach

ਗੋਡ ਮਹਲਾ ੫ ॥

Gond, Fifth Mehl:

ਜਾ ਕਉ ਰਾਖੈ ਰਾਖਣਹਾਰੁ ॥

One who is protected by the Protector Lord -

ਤਸਿ ਕਾ ਅੰਗੁ ਕਰੇ ਨਰਿੰਕਾਰੁ ॥੧॥ ਰਹਾਉ ॥

the Formless Lord is on his side. ||1||Pause||

ਮਾਤ ਗਰਭ ਮਹਿ ਅਗਨਿ ਨ ਜੋਹੈ ॥

In the mother's womb, the fire does not touch him.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨ ਪੋਹੈ ॥

Sexual desire, anger, greed and emotional attachment do not affect him.

ਸਾਧਸੰਗਿ ਜਪੈ ਨਰਿੰਕਾਰੁ ॥

In the Saadh Sangat, the Company of the Holy, he meditates on the Formless Lord.

ਨਦਿਕ ਕੈ ਮੁਹਿ ਲਾਗੈ ਛਾਰੁ ॥੧॥

Dust is thrown into the faces of the slanderers. ||1||

ਰਾਮ ਕਵਚੁ ਦਾਸ ਕਾ ਸੰਨਾਹੁ ॥

The Lord's protective spell is the armor of His slave.

ਦੂਤ ਦੁਸਟ ਤਸਿ ਪੋਹਤ ਨਾਹਿ ॥

The wicked, evil demons cannot even touch him.

ਜੋ ਜੋ ਗਰਬੁ ਕਰੇ ਸੋ ਜਾਇ ॥

Whoever indulges in egotistical pride, shall waste away to ruin.

ਗਰੀਬ ਦਾਸ ਕੀ ਪ੍ਰਭੁ ਸਰਣਾਇ ॥੨॥

God is the Sanctuary of His humble slave. ||2||

ਜੋ ਜੋ ਸਰਣਿ ਪਇਆ ਹਰਿ ਰਾਇ ॥

Whoever enters the Sanctuary of the Sovereign Lord -

ਸੋ ਦਾਸੁ ਰਖਿਆ ਅਪਣੈ ਕੰਠਿ ਲਾਇ ॥

He saves that slave, hugging him close in His embrace.

ਜੋ ਕੋ ਬਹੁਤੁ ਕਰੇ ਅਹੰਕਾਰੁ ॥

Whoever takes great pride in himself,

ਓਹੁ ਖਨਿ ਮਹਿ ਰੁਲਤਾ ਖਾਕੂ ਨਾਲਿ ॥੩॥

in an instant, shall be like dust mixing with dust. ||3||

ਹੈ ਭੀ ਸਾਚਾ ਹੋਵਣਹਾਰੁ ॥

The True Lord is, and shall always be.

ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਹਿਾਰ ॥  
Forever and ever, I am a sacrifice to Him.

ਅਪਣੇ ਦਾਸ ਰਖੇ ਕਰਿਪਾ ਧਾਰੀ ॥  
Granting His Mercy, He saves His slaves.

ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰ ॥੪॥੧੮॥੨੦॥  
God is the Support of Nanak's breath of life. ||4||18||20||

Translation provided by srigranth.org

## Sarbloh Kavachan Translation

Tuesday, November 17, 2009

ਅਥ ਪ੍ਰਾਰਥਨਾ ਪੰਚ ਸ਼ਲੋਕੀ ਸ੍ਰੀ ਸਰਬਲੋਹ ਕਵਚੰ ॥

ਸਕਲਾਨੀ ਭੂਧਰਾਨੀ ਭਵੰਤੀ ਕੱਜਲ, ਪਾਤ੍ਰੰ ਭਵੰਤੀ ਸਾਗਰਾ ॥  
ਬ੍ਰਹਮਾਨੰ ਸਕਲਾਨੀ ਲੇਖਨਾ, ਉਰਬੀਯੰ ਭਵੰਤੀ ਕਾਗਰਾ ॥੧॥੨੦੮॥

If all the mountains are the ink, if all the oceans were to hold the ink, if all the trees are pens and all the land is the paper

ਸਾਰਸਵਤੀ ਆਦਿ ਭਵੰਤੀ ਬਕਤਾ, ਲੇਖਕੰ ਭਵੰਤੀ ਗਜਾਨਨਹ ॥  
ਤਦਯਪੀ ਮਹਾਤਮ ਨ ਜਾਨੰਤੀ ਰੋਮੰ, ਤ੍ਵ ਮਹਿਮਾ ਬਅੰਤਿ ਨਾਥੰ ॥੨॥੨੦੯॥

If Saraswati and other Gods and Goddess are the narrators, if Ganesh is the writer, then still not even one hair/even a little bit of his greatness they would not be able to comprehend, because Sri Sarbloh Ji your praise is without end/infinite

ਬ੍ਰਹਮਾ ਭਵ ਸ਼ੇਸ਼ ਨਾਰਦਾਦਿ ਸਾਰਦ ਕਥੰਤੀ ਮਹਿਮਾ ਨ ਪਾਵੰਤੀ ਪਾਰੰ ॥  
ਨੇਤੀ ਨੇਤੀ ਬਦੰਤੀ ਨਤਿਯੰ ਨ ਲਹੰਤੀ ਅੰਤੀ ਅਨੰਤ ਸਾਰੰ ॥੩॥੨੧੦॥

Brahma, Shiv, Sheshnaag, Saraswati and Naarad all say the greatness of Sri Sarbloh Ji, but they cannot comprehend His limit. For this they always call him infinite ! infinite ! yet still they cannot find Sri Sarbloh's limit

ਰਸ਼ਿਗਿਨਾ ਮੁਨੀਵਿਰਾਦਿ ਪੁੰਗਵ ਸ੍ਰੁਤੀ ਸਾਸਤ੍ਰਾਦਿ ਨਿਗਿਮੰ ਪੁਰਾਨੰ ॥  
ਸ੍ਵਛੰਦ ਛੰਦ ਗਾਥਾ ਕਥਾ ਜਨਾਨੀ ਕੋਵਦਿ ਗਾਯੰਤੀ ਨਤਿਯਪ੍ਰਤੀ ਨ ਲਭੰਤੀ ਮਰਮੰ ॥੪॥੨੧੧॥

All the Rikhis, great Munis, the complicated teachings like the Vedas, Shastars, Puraan, etc, and through Kathas (discourses), poets, and Pandits, always sing (your glory) but cannot find your secret

ਏਕ ਜੀਹ ਤ੍ਵ ਦਾਸ ਨਾਥੰ ਕਮ੍ਪਿ ਪਾਰੰਤੀ ਕਥੰਤੀ ਨਾਮੰ ॥  
ਪਾਹ ਪਾਹ ਛਮੇ ਪਰਾਧੰ ਸਰਨਯ ਸਰਨਯ ਸਰਨਯ ਨਮਾਮੀਸੰ ॥੫॥੨੧੨॥

Oh Master, your servant (I) only have one tongue, saying your names how can I reach

your limits? For this reason I am in your protection (sharan) ! I am in your protection (sharan) forgive my faults !

(Sri Sarbloh Granth Steek, Vol. 2, page 374)



Above: A Fresco painted in Baba Atal Gurdrawa of all the Devi-Devtey doing Namaskar to Sri Guru Nanak Dev Ji.

According to the Tikadhar (author of the Steek of Sarbloh Granth), this Kavach was recited by Singhs as a part of their daily prayer (nitnem).

\* Here the ਛ is meant to be at the foot at the ਖ but the Punjabi Unicode program I am using is not allowing me to do it.

## Guru Tegh Bahadur - Passages from Dasam and Suraj Granth

Tuesday, November 24, 2009

(Above: Sri Guru Tegh Bahadur Ji - 9th Guru of the Sikhs)

In Memory of Sri Guru Tegh Bahadurs Shahidi-purb (Martyrdom day)

Dasam Granth - Bachittar Natak

ਤਲਿਕ ਜੰਦੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ ॥ ਕੀਨੋ ਬਡੇ ਕਲੂ ਮਹੀਸਾਕਾ ॥

He protected the forehead mark and sacred thread (of the Hindus) which marked a great event in the Iron age.

ਸਾਧਨ ਹੇਤੀ ਇਤੀ ਜਨਿਕਰੀ ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ ॥੧੩॥

For the sake of saints, he laid down his head without even a sign.13.

ਧਰਮ ਹੇਤੀ ਸਾਕਾ ਜਨਿਕੀਆ ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸਰਿਰੁ ਨ ਦੀਆ ॥

For the sake of Dharma, he sacrificed himself. He laid down his head but not his creed.

ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ ॥ ਪ੍ਰਭ ਲੋਗਨ ਕਹ ਆਵਤ ਲਾਜਾ ॥੧੪॥

The saints of the Lord abhor the performance of miracles and malpractices. 14.

ਦੋਹਰਾ ॥

## DOHRA

ਠੀਕਰੀ ਫੋਰੀ ਦਲੀਸੀ ਸਰਿ ਪ੍ਰਭ ਪੁਰੀ ਕੀਯਾ ਪਯਾਨ ॥

Breaking the potsherd of his body head of the king of Delhi (Aurangzeb), He left for the abode of the Lord.

ਤੇਗ ਬਹਾਦਰ ਸੀ ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਨਿਹੂੰ ਆਨ ॥੧੫॥

None could perform such a feat as that of Tegh Bahadur.15.

ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੇ ਸੋਕ ॥

The whole world bemoaned the departure of Tegh Bahadur.

ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਸ੍ਰ ਲੋਕੀ ॥੧੬॥

Whit the world lamented, the gods hailed his arrival in heavens.16.

Suraj Prakash Granth - author: Kavi Santhok Singh

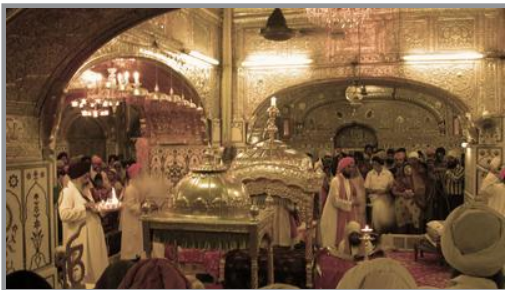
ਤੇਗ ਬਹਾਦਰ ਧਰਮ ਧੁਜ ਹਰਤਾ ਤੁਰਕਨ ਮੂਲ ॥

ਚਰਨ ਸ਼ਰਨੀ ਤਾਰਨ ਤਰਨ ਨਮੋ ਹੋਇ ਅਨਕੂਲ ॥

Guru Tegh Bahadur is the standard bearer of Dharam and the one who rips out the roots of the Turks, The shelter of their feet is the boat which carries people accross the world ocean, coming into the shelter of their feet I (Kavi Santhok Singh) pay my salutations

## Guru Granth and Panth - Passage from Sarbloh Granth

Thursday, November 26, 2009



This passage can be found in Vol. II of the Budha Dal Steek of Sarbloh Granth on page 496.

ਅਬ ਗ੍ਰੰਥ ਸਥਾਪਨ ਮਹਾਤਮ ਸ੍ਰੀ ਸਤਗੁਰੂ ਬਗ੍ਰਿਹ ਕਥਤੇ  
Now begins the section where praise is bestowed on the form of the Satiguru, the Granth  
ਕ੍ਵ ਬਲੀ

With Your (God's) Power  
ਬਸਿਨੁਪਦ ਪੁੰਨਯਾਕੀ

ਆਪਨਪੈ ਸ੍ਰੀ ਖਾਲਸਹੀ ਸੋਪਾਂ, ਦਵਤਯੀ ਰੂਪ ਸਤਗੁਰੂ ਗ੍ਰੰਥਾ ॥

I (Guru Gobind Singh Ji) have passed down (my form) to the Khalsa, the second Form of mine is the Granth

ਬੋਲਨ ਸਤਗੁਰੂ ਸਬਦ-ਸੋਭਾਖਨ, ਨਾਮ ਗੋਬਿੰਦ ਕੀਰਤਨੀ ਸੰਥਾ ॥

The recitation of the Shabad is the Satiguru's speech to us, whether it be Gods Name (simran roop), or through singing hymns (keertan), or through studying His Word (santhaa)



ਗੁਨਾਨੁਵਾਦ ਪੁਨੀ ਸਫਿਤੀ ਸਲਾਹਨੀ, ਊਠਤੁ ਬੈਠਤੁ ਸੈਨ ਕਰੰਥਾ ॥  
By praising the Lord one becomes virtuous, whether standing or sitting

ਪਾਵਨ ਪੰਥ ਖਾਲਸਹੀ ਪ੍ਰਗਟਯੋ, ਚਾਰ ਵਰਨ ਆਸ਼੍ਰਮ ਸੁਭ ਪੰਥਾ ॥੧॥  
The pure Panth, the Khalsa has come into being, that glorious Panth with four castes and four ashrams

ਇਨ ਕੇ ਦਰਸ ਸਤਗੁਰੁ ਕੇ ਦਰਸਨ, ਬੋਲਨ ਗੁਰੁ ਸਬਦੁ ਗੁਰੁ ਗ੍ਰੰਥਾ ॥  
To behold it (the Khalsa) is to behold the Satiguru, (its members) repeat the Guru's Word from the Guru Granth

ਦਵਾਦਸੀ ਰੂਪ ਸਤਗੁਰੁ ਏ ਕਹਯਤੀ, ਦਵਾਦਸੀ-ਭਾਨੁ ਪ੍ਰਗਟ ਹਰੀ ਸੰਤਾ ॥  
In twelve forms the Satiguru appears, just as twelve rays of the sun reflect the light of God (Hari)

ਪ੍ਰਤਯਕ ਕਲਾ ਪਾਰਬ੍ਰਹਮ ਧਣੀਛੈ, ਗ੍ਰੰਥਿ ਪੰਥ ਖਾਲਸ ਵਰਤੰਤਾ ॥  
The visible power of God is manifested in the Khalsa as (the doctrine of the Guru) Granth and (that of the Guru) Panth

ਦਾਸ ਗੋਬਿੰਦ ਫਤਹ ਸਤਗੁਰੁ ਕੀ, ਖਾਸ ਗ੍ਰੰਥ ਗੁਰੁ ਰੂਪ ਬਦੰਤਾ ॥੨॥ ਦੁਪਦ ੧॥  
(Guru) Gobind (Singh) is the servant of the victorious Satiguru, he who reveals himself as the Khalsa and as the Guru Granth

\*The translator is translating this line as "Daas Gobind Fatah Satiguru Ki, Khalsa Granth Gur Roop Badanta", which is different because the word Khaas is being replaced with Khalsa. In some Saroops (manuscripts) of Sarbloh Granth one can see Khalsa as being the word there, however in majority of the Saroops have Khaas, according to the Tikadhar of the Sarbloh Granth Steek.

If the word is Khaas, a more accurate translation might be, " (Guru) Gobind (Singh) is the servant of the victorious Satiguru, He who reveals the Granth as the True/Proper Form of the Guru"

To Listen to Katha of this shabad by the late Jathedar Baba Santha Singh Ji click the play button below.

ਤਖਤ ਸ੍ਰੀ ਹਜ਼ੂਰ ਸਾਹਿਬ - Takht Sri Hajoor Sahib

## May the Battle Standards of our True King Forever Fly High !

Wednesday, December 09, 2009

Please listen along with the above video as you read this beautiful poem by Sant Nihal Singh Ji.

ਵਾਹਨ ਸੰਗਿ ਰਹੇ ਬਾਜਤ ਨਗਾਰੇ ਰਹੇ,  
ਦੁੱਜਨ ਡਰਾਰੇ ਰਹੇ ਭਾਗੇ ਭੀਮ ਰਾਹ ਕੇ ।

May our horses be beautifully decorated ! And our war drums always be beating !  
May the tyrants always stay afraid from getting on the terrifying path !

ਸੰਗਤੋਂ ਆਬਾਦ ਰਹੇ, ਆਵਤੋ ਪ੍ਰਸਾਦ ਰਹੇ,  
ਲਾਖੇ ਅਹਲਾਦ ਰਹੇ ਦੇਖਿਓ ਉਮਾਹ ਕੇ ।

May the devotees continue to prosper ! and the offerings keep coming !  
May millions remain in delight after witnessing the religious processions !

ਗਾਦੀਆਂ ਅਟੱਲ ਰਹੇ, ਚੌਕੀਆਂ ਅਚੱਲ ਰਹੇ,  
ਬੁੰਗੇ ਝਲਾ ਝੱਲ ਰਹੇ ਪੂਰੇ ਉਤਸਾਹ ਕੇ ।

May our authority (rule) last forever ! And the daily practices of singing hymns four times  
a day remain everlasting.  
May our Towers fly high and be noticed by all !

ਲਾਗਤੇ ਦਵਿਾਨ ਰਹੇ ਗਾਵਤੇ ਸੁਜਾਨ ਰਹੇ,  
ਝੁਲਤੇ ਨਸ਼ਿਾਨ ਰਹੇ ਸਾਚੇ ਪਾਤਸ਼ਾਹ ਕੇ ।

May our congregation always gather ! Singing the praises of the Lord !  
Let our Battle Standards of our True King always fly high !

This poem can be viewed in Gurmat Martand by Bhai Kahn Singh Nabha, Vol. II, page 617. It is written by Sant Nihal Singh Ji.

## Upcoming Posts:

Monday, December 14, 2009

- Guru Gobind Singh Ji's teaching to the Khalsa before He left for Sachkhand - Translated Passage from Suraj Prakash Granth
- Translation of Bhagauti Astotar with Katha on it by Gyani Baba Inderjit Singh Ji who explains the concept of Bhagauti/Chandi in the Khalsa Panth
- A few more translated passages from Sri Sarbloh Granth Sahib Ji

## Translated Passage from Sri Sarbloh Granth Sahib Ji

Wednesday, December 16, 2009



This passage is from the first chapter of Sri Sarbloh Granth Sahib. The passage is written in the Persian language but in gurmukhi script. Persian script will be added soon. This is from: Chp. 1, Vol. 1, Pg. 54, Sri Sarbloh Granth Steek

ਬਸਿਨੁਪਦ ਰਾਗੁ ਤੇਲੰਗ ॥  
Bisanpad Raag Telang

ਮਨ ਕਮਤਰੀਨ ਗੁਨਹਗਾਰ ਹੋਚ ਮਦਹਕਾ ॥

I am extremely low without any virtues, I am not praise worthy

ਤੂ ਈ ਗੁਨਾਹ ਬਖਸ਼ ਹਾਕਮ ਫੱਯਾ ਜ਼ ਤੂ ਈ ਦਾਰਾ ॥

You forgive our misdeeds, You are the Compassionate One, You are the King [of the world]

ਰਜ਼ਾ ਕਹੱਕ ਖਾਵੰਦ ਖੁਦ ਖਸਮ ਅਲਹ ਯਾਰਾ ॥

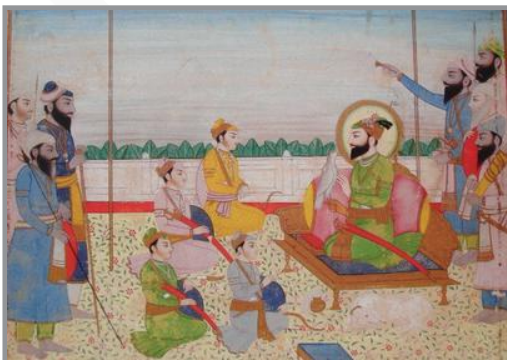
You are the one who supplies us with substance, Oh Master ! Oh King of Truth ! Oh Creator [Allah] ! My Beloved Friend !

ਹਰਕਸੇ ਕੀ ਯਾਦੀਕਰਦ ਸੁਰ ਖਰੂ ਦਰਬਾਰਾ ॥

Whosoever remembers You, in Your court they remain honorable !

## Guru Gobind Singh Ji giving Sermon to Sangat - Passage from Suraj P...

Thursday, December 17, 2009



Below is a discussion between Sri Guru Gobind Singh ji and the congregation. This is just before Sri Guru Ji is about to ascend to Sach Khand [the realm of Truth]. This is from Gurpratap Suraj Prakash Granth, which is a historical writing by Kavi [poet] Santhok Singh Ji. It can be easily said to be the most used book from where Gyanis, Kathavachiks [one's who give discourse] and Vidans [scholars] get their knowledge of Sikh history from.

ਸੁਨਤੀ ਖਾਲਸੇ ਕੀਨਸੀ ਬਨਿਤੀ । ਸ੍ਰੀ ਪ੍ਰਭੁ ! ਹਮ ਸਭਾ ਕੇ ਮਨ ਗਨਿਤੀ  
ਨੋ ਪਤਸ਼ਿਹੀ ਅੰਤ ਕੇ ਸਾਰੇ । ਸੰਗਤੀ ਲਰ ਪਕਰਾਇ ਉਦਾਰੇ ।੭।

The gathering of Khalsa asked a request, 'Oh Lord, within our mind we have calculated that, from the first to the ninth Guru, the Satiguru has provided his Sikhs with a cloth which the Sikhs hold on to [metaphorically speaking about the connection between Guru and Sikh]

ਪੁਨ ਬੈਕੁੰਨ ਗਮਨ ਕੇ ਕਰੈ । ਹਮ ਕਸਿ ਕੇ ਪਗ ਪਰ ਸਰਿ ਧਰੈ ? ।  
ਕਹਿ ਕੇ ਕਰੀ ਅਲੰਬ ਕੇ ਚਲੇ ? । ਪੰਥ ਖਾਲਸਾ ਤੁਮਰੇ ਭਲੇ ?।੮।

[By the Sikh holding on to this] the Satiguru would take us to Baikunt [heaven]. Who's Lotus Feet should we now place our head before? Who's support are you leaving us with? Is your Panth Khalsa truly blessed then?

ਸ੍ਰੀ ਮੁਖ ਤੇ ਤਬੀਧੀਰਜ ਦੀਨ । 'ਹਮ ਸਭਾ ਬਾਤ ਪ੍ਰਥਮ ਕਰੀ ਲੀਨੀ ।  
ਗੰਢ ਅਕਾਲ ਪੁਰਖ ਸੇ ਪਾਯੋ । ਸੋਪਨ ਕਰੀ ਅੰਚਰ ਪਕਰਾਯੋ ।੯।

Guru Gobind Singh spoke consoling words, "We have already discussed this earlier [Guru Ji talks about Gurgadi already in a previous sakhi]. I have tied the knot [metaphorically speaking about the cloth] with Akal Purkh and I have given you [the congregation] the cloth.

ਸਦਾ ਰਹਹੁ ਪ੍ਰਭੁ ਚਰਨਨੀਸ਼ਰਨੀ । ਅਪਰਨ ਕੀ ਆਸਾ ਨਹੀ ਕਰਨੀ ।  
ਲੋਕ ਸੁਖੀ ਪਰਲੋਕ ਸੰਤੋਸ਼ਾ । ਨਤਿ ਪ੍ਰਤੀ ਰਾਖੁਹ ਗੁਰੂ ਭਰੋਸਾ ।੧੦।

Always remain in the Lotus Feet [charan] and protection of the Lord, do not put your faith in any other. In this life you will experience pleasure and in the next you will be satisfied, always keep your faith in the Guru.

ਪਵੀਯਹੀ ਸਰਬ ਗੁਰਨੀ ਕੀ ਬਾਨੀ । ਰਖੀਯਹੀ ਰਹਤ ਜੁ ਹਮਹੁ ਬਖਾਨੀ ।  
ਪਾਯਹੁ ਮਾਤ ਕਾਲਿਕਾ ਗੋਦੀ । ਪੰਥ ਖਾਲਸਾ ਲਹੈ ਪ੍ਰਮੋਦ ।੧੧।

Read all of the Guru's Bani [Words/scriptures], and keep the Conduct [rehat] for which you have been told [also discussed in a previous section]. I have placed you in the lap of Mata Kalika, the Khalsa Panth will experience great happiness.

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[ note: Mata Kalika is a form of Chandi and represents Adi Shakti. This line can be interpreted many ways from meaning Guru Sahib put the Khalsa under the protection of the Devi [Adi Shakti], to meaning Guru Sahib placed the Khalsa under protection of Weapons [which also represent Adi Shakti], to meaning that Guru Sahib placed the Khalsa under the protection of Mata Sahib Devi [Kaur], who was traditionally seen as

representing that Adi Shakti. When speaking to Gyani Baba Inderjit Singh about this line he quoted a line from Sri Sarbloh Granth

ਮਾਤ ਭਗਵਤੀ ਪਤਿ ਕਾਲ ਪੁਰਖ, ਗਦੋ ਲਯੋ ਦੈ ਖਾਲ ਪਲੀ ॥

Maat Bhagvati Pita Kaal Purkh, Godh Liyo Dai Khaal Pali

[Oh Khalsa!], your Mother is Bhagavati [a term used for Devi/Adi Shakti], your father is Kaal Purkh, you [the Khalsa] are placed in their lap and will be nurtured by them

The concept of Bhagauti/Chandi/Adi Shakti and their role in the Khalsa will be further examined with katha [discourse] by Gyani Baba Inderjit Singh Ji, which shall be posted soon.

ਸਾਖਿ ਸੁ ਰਹਤ ਪੰਚ ਜਹਿ ਮਲਿ । ਮਮ ਸਰੂਪ ਸੋ ਦੇਖਹੁ ਭਲੇ ।  
ਭੋਜਨ ਛਾਦਨ ਜੋ ਤਨਿ ਦੇਹਿ । ਮੋਕਹੁ ਕਹੁੰਚਾਵਤੀ ਸਾਖਿ ਸੋਇ ।੧੨।

Recognize five Singhs of good conduct as my own form. Whoever gives them clothes and food, those items will not only be of use to the Singhs but they will reach Me.

ਮਨਹੁ ਕਾਮਨਾ ਤਨਿ ਤੇ ਪ੍ਰਾਪਤੀ । ਸ਼ਰਧਾ ਧਰੇ ਚਤਿ ਦੁਖ ਖਾਪਤੀ ।  
ਸਾਖਿ ਪੰਚਨ ਮਹਿ ਮੇਰੇ ਬਾਸਾ । ਪੂਰਨ ਕਰੋ ਧਰਹੀਜੇ ਆਸਾ ।੧੩।

From them [the five Singhs] all your desires will come into being. Whosoever puts their love and faith to them their doubts and pain will be dispelled. Within the Five Singhs I am always present, whosoever uses them their support will be made liberated.

ਆਯੁਧ ਬਾਇਯਾ ਕੇ ਅੱਭਯਾਸਹੁ ! । ਬਨਹੁ ਬੀਰ ਅਰਿ ਸਮੁਖ ਬਨਿਾਸਹੁ ! ।  
ਜਗਤ ਪਦਾਰਥ ਸਗਰ ਪਾਵਹੁ । ਭੋਗਹੁ ਆਪ ਭਾਇਵਰ ਭੁਗਾਵਹੁ ।੧੪।

Practise the science of war (Ayudh Bidiya), become warriors and destroy whoever steps to you ! Distribute the goods of the world around, enjoy them and make others enjoy them as well.

ਮਰਹੁ ਜੁੱਧ ਮਹਿ ਸੁਰਗ ਸਾਧਿਾਰਹੁ । ਸਹਕਾਮੀ ਸੁਖ ਸਕਲ ਬਹਿਾਰਹੁ ।  
ਨਹਿਕਾਮੀ ਹੁਇ ਮੁਝ ਮੇ ਮੇਲ । ਪਰਹੀਨ ਜਨਮ ਮਰਨ ਕੋ ਗੈਲ ।੧੫।

In war if you shall die you will go to heaven. Those who do [good] action for their own good [sehkami], they will [still] receive great happiness. The ones who do [good] without any desire, they will be united with Me, they will not be placed in the birth and death cycle [reincarnation] again.

ਕਰੋ ਸਨਾਨ ਨਾਮ ਅਰੁ ਦਾਨ । ਪ੍ਰੇਮ ਸਮੇਤ ਲਹਹੁ ਕੱਲਯਾਨ ।

ਬਦਿਤ ਖਾਲਸਾ ਪੰਥ ਭਵਾਇਯ। ਅਵਨੀ ਰਾਜ ਕਰਹੀ ਮਲਿਸਾਇਯ।੧੬।

Bathe, recite the Name and give charity. The Khalsa Panth will expand in great numbers, all the Sikhs will get together and organize a Kingdom [raj] for the whole world.

ਦਨਿ ਪ੍ਰਤੀਤੁਰਕ ਨਾਸ਼ ਕੇ ਪ੍ਰਾਪਤੀ। ਬਚਹੀ ਜੀ, ਰੰਕ ਹੋਹੀ ਲਹੀਆਪਤੀ।  
ਕੀਨੇ ਗਨ ਅਪਰਾਧ ਬਸਿਲਾ। ਤਨਿ ਕੇ ਫਲ ਹੁਵੈ ਹੈ ਇਨ ਕਾਲਾ।੧੭।

Day by day the Turks will be destroyed, those who remain will be extremely poor and will demise. They have committed great crimes [against humanity], and for these great crimes they shall be rewarded with death.

ਅੰਗ ਸੰਗ ਮੁਝਕੇ ਨਤਿ ਜਾਨਹੁ। ਸਦਾ ਸਹਾਇਕ ਅਪਨੇ ਮਾਨਹੁ।  
ਨਤਿ ਪ੍ਰਤੀਗੁਰਬਾਣੀ ਅਭਯਾਸਹੁ। ਕੈ ਸਸਤ੍ਰਨੀਸਨ ਸ਼ੱਤ੍ਰੁ ਬਨਿਸ਼ਹੁ।੧੮।

Recognize my presence by your side at all times, I am constantly protecting you [My Khalsa]. Always recite Gurbani, or take weapons and destroy the enemies.

ਦਸਹੁ ਗੁਰਨੀਜਮਿ ਕਰੇ ਬਲਿਾਸਾ। ਸੁਨਹੁ ਪ੍ਰੇਮ ਧਰੀਸਭਾਇਤਹਿਾਸਾ।  
ਅਭਮਿਤੀ ਦੇਤੀਸਹਤ ਕੱਲਯਾਨ। ਸੁਖ ਪ੍ਰਾਪਤੀਪਾਠਕ ਸ਼੍ਰੋਤਾਨੀ।੧੯।

From the Ten Gurus, whatever stories/events took place, with great love listen and speak of this history. They bring both happiness and good thinking, reading as well as listen[to the stories] both receive great happiness.

ਗੁਰੂ ਖਾਲਸਾ ਖਾਲਸਾ ਗੁਰੂ। ਅਬੀਤੇ ਹੁਇ ਐਸੀ ਬਧਿਸ਼ੁਰੂ।  
ਅਪਨੀ ਜੋਤੀਖਾਲਸੇ ਬਧਿ। ਹਮ ਨੇ ਧਰੀ ਸਕਲ ਜਗ ਪਥਿ।੨੦।

The Guru is Khalsa and Khalsa is the Guru, this is the new practice which We have started. Recognize Our light, from which We have come, within the Khalsa, the whole world has now seen this."

ਇਮ ਕਹੀ ਸ਼੍ਰੀ ਪ੍ਰਭ ਸ਼ੋਕ ਨਵਿਾਰਾ। ਸਭਾਕੇ ਰਦਿ ਹਰਖ ਕੇ ਧਾਰਾ।

By saying these words the Guru took away all the pain from followers, those who had questions within their hearts were fulfilled [by the Guru's response].

- Sri Gurpratap Suraj Prakash Granth, Guru Gobind Singh Ji Katha, Ain Dooja, Adiaaie (chapter), 23

Sri Guru Gobind Singh Ji giving a sermon to his Sikhs

# Tribute to Patshahi 10 - Passage from Suraj and Dasam Granth

Wednesday, December 23, 2009

In memory of Sri Guru Gobind Singh Ji's Avatarpurb

Sri Gurpratap Suraj Granth is the great historical scripture written by Kavi [poet] Santhok Singh Ji. The passage describes the avatar [birth/manifestation] of Guru Gobind Singh Ji in this world. After the passage from Suraj Granth there is a small passage from Sri Dasam Granth Sahib Ji, written by Sri Guru Gobind Singh Ji describing why He came into this world.

ਸ੍ਰੀ ਗੁਰਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, ਰਾਸ ੧੨, ਅਧਿਆਇ ੧੨  
Sri Gurpratap Suraj Granth, Raas 12, Chapter 12

ਸ੍ਵੈਯਾ ਗਨ ਮੰਗਲ ਕ ਗੁਰ ਮੰਗਲ ਰੂਪ, ਮਹਾਂ ਉਤਸ਼ਾਹਨੀ ਕੇ ਉਤਸ਼ਾਹੁ ।  
ਸਭੀ ਤੇਜਨੀ ਕੇ ਅਤੀ ਤੇਜ ਦਾਇ, ਸਭੀ ਉਜਨ ਓਜ, ਗੁਰਨੀ ਗਾਹੁ ।  
ਸੁਭ ਆਦਿ ਮੁਰਜਿਦ ਟਕਿਵਨੀ ਕੇ, ਬਗਿਸ਼ਾਵਨੀ ਸੰਤਨੀ ਕੇ, ਰਹਿ ਦਾਹੁ ।  
ਤੁਰਕਾਨੀ ਤਰੂ ਜਰ ਨਾਸ਼ਨੀ ਕੇ ਅਵਤਾਰ ਉਦਾਰ ਲਯੋ ਜਗ ਮਾਂਹੁ ॥੧॥

[Guru Gobind Singh Ji] is the bliss within all bliss, the greatest inspiration out of all inspiration.

[Their] glory shines brighter than all others, the greatest power out of all powerful beings and the destroyer of the egotistical.

[Guru Gobind Singh Ji] lays down the primordial [aad] pure way of life, gives bliss to saints, and destroys the enemies.

[Guru Gobind Singh Ji] is the destroyer of the roots of the tree of the Turks, has taken the highest avtar [birth/manifestation] in this world. (1)

ਸਰਦੂਲ ਕੀ ਤੂਲ ਅਭੂਲ ਭਏ ਪੁਰਤਕੂਲ ਨਦੀ ਗਰਿ ਰਾਜਨੀ ਕੇ ।  
ਹਦਿਵਾਇਨ ਤੀਰਥ ਪਾਵਨ ਕੇ ਬਰਿਤਾਵਨ ਕੇ ਅਘ ਮਾਂਜਨ ਕੇ ।  
ਸਰਬੋਤਮ ਖਾਲਸਾ ਪੰਥ ਸਤੋਜ ਅਮੋਜ ਹਵੈ ਆਪ ਹੀ ਸਾਜਨ ਕੇ ।  
ਕਵੀ ਸਿਘਿ ਕਹੈ ਅਵਤਾਰ ਭਯੋ ਹਮ ਜੈਸੇ ਗਰੀਬ ਨਵਿਜਨ ਕੇ ॥੨॥

[Guru Gobind Singh Ji] walked like a lion against the flow of the river of hate of the Hill Kings, You did not make the mistake of the tree and passively stay seated.

You are the purifier of the tiraths [pilgrimages] of the Hindus, You made [existence of] Hindu [Dharam] stable, and You are the destroyer of sins !

The highest order, the Khalsa Panth, was created by You ! You did not stay separate from the Panth, You became apart of it [the Khalsa] Yourself !

Kavi Santhok Singh says, Guru Gobind Singh Ji took avatar [birth/manifestation] to give glory to the meek, like us! (2)

ਸਭੀ ਨਿਦਿਕ ਮੋਦ ਕਮੋਦਨੀ ਕੇ ਬਨ, ਦੰਭ ਉਲੂਕ ਦੁਰੇ ਸਮੁਦਾਏ ।  
ਭਗਤੀ ਅਤੀ ਆਤਪ ਕੇ ਬਸਿਤਾਰਨੀ ਤਾਰਨ ਸੇ ਗਰਬੀ ਨ ਦਸਿਏ ।  
ਪਸਰਯੋ ਅੰਧਕਾਰ ਅਧਰਮ ਮਹਾਂਦਫਿ, ਏਕਹੀ ਬਾਰ ਸੁ ਦੀਨੀ ਪਲਾਏ ।  
ਸਮ ਸੂਰਜ ਕੇ ਅਵਤਾਰ ਭਯੋ, ਹਮ ਸੇ ਜਨ ਪੰਕਜ ਕੇ ਬਕਿਸਾਏ ॥੩॥

He [Guru Gobind Singh] cut down all the slanders as if there were a jungle of flowers that blossom at night. The owls of hypocrisy went all went hiding.

He shined and spread the sunlight of devotion [bhagati] and the egotistical beings, like

stars, were no where to be seen !

The great darkness of unrighteousness [Adharam], which was spread over the whole world, was in one moment destroyed him Him !

Guru Gobind Singh ji's avatar [birth manifestation] was like that sun; his blessings let his lotus-flower like followers blossom ! (3)

B a c h i t a r   N a t a k ,   S r i   D a s a m   G r a n t h   S a h i b  
<http://www.sridasam.org/dasam?Action=Page&p=138>

ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੇ ਆਏ ॥ ਧਰਮ ਹੇਤ ਗੁਰਦੇਵੀਪਠਾਏ ॥

I have been sent into this world by the Preceptor-Lord to propagate Dharma (righteousness).

ਜਹਾਂ ਤਹਾਂ ਤੁਮ ਧਰਮ ਬਥਿਾਰੋ ॥ ਦੁਸ਼ਟ ਦੋਖੀਅਨੀ ਪਕਰੀ ਪਛਾਰੋ ॥੪੨॥

The Lord asked me to spread Dharma, and vanquish the tyrants and evil-minded persons. 42.

ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ ॥ ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ ॥

I have taken birth of this purpose, the saints should comprehend this in their minds.

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ॥ ਦੁਸ਼ਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ॥੪੩॥

[I have been born] to spread Dharma, and protect saints, and root out tyrants and evil-minded persons.43.

## Recognize Your True Self - Passage from Sarbloh Granth

Sunday, January 03, 2010



ਜਲ ਤਰੰਗ ਭੇਦ ਕਛੁ ਨਾਹਨਿ ਜੀਵ ਬ੍ਰਹਮ ਪਰਮਾਤਮ ਲਹਾਯੋ  
॥  
ਬ੍ਰਹਮਹੀ ਜੀਵ ਪਾਰਬ੍ਰਹਮਹੀ ਸਾਗਰ ਬੂੰਦ ਬੂੰਦ ਸਾਧਿ ਅਹਾਯੋ  
॥

There is no difference between a wave and the water from which it emerges, recognize Jiva, Braham and Parmatma to be the same

Braham is indeed Jiva and Jiva is indeed Parbraham, just as the drop is the ocean and the ocean is the drop

[Sri Sarbloh Granth Sahib, Vol. II, Pg. 530]

ਮਨ ਤੂੰ ਜੋਤਿਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

O my mind, you are the embodiment of the Divine Light - recognize your own origin.

[Sri Adi Guru Granth Sahib, Pg. 441]



## Suraj Prakash Mangal Recitation before Katha

Saturday, January 09, 2010

Sant Mahapursh from all traditional sampradyas always have rectied this manglacharan before they began their katha. It is from various portions of the Gurpratap Suraj Prakash Granth, and you can hear it often when listening to Sant Gurbachan Singh Ji Bhindranvale, Sant Kartar Singh Bhindranvale, Sant Jarnail Singh Bhindranvale, Sant Hari Singh Randhave Vale, Nirmale Mahapursh and Nihang Mahapursh like the late Jathedar Akali Baba Santha Singh Ji, who's audio is also included in this post.

To Listen to the recitation of this Mangal by the late Jathedar of Budha Dal, Baba Santha Singh Ji, click the play button below.

ਸ੍ਰੀ ਨਾਨਕ ਪਦ ਪੰਕਜ ਬੰਦਨ । ਸਮਿਰੋ ਅੰਗਦ ਚੋਖ ਨਕਿੰਦਨ ।

I pay salutations to the Lotus Feet of Sri Guru Nanak Dev Ji, I remember the destroyer of pain, Sri Guru Angad Dev Ji.

ਅਮਰਦਾਸ ਗੁਰ ਹਰਿਦੇ ਧਯਾਵੈ । ਸ੍ਰੀ ਗੁਰ ਰਾਮਦਾਸ ਗੁਨ ਗਾਵੈ ॥੯੮॥

In my heart I focus upon Guru Amardaas, I sing the praises of Sri Guru Ramdaas Ji.

ਸ੍ਰੀ ਅਰਜਨ ਬਘਿਨਨਾਨਿਕੇ ਨਾਸ਼ਕ । ਹਰਗੁਬਿੰਦ ਸੁਭ ਸੁਮਤੀ ਪ੍ਰਕਾਸ਼ਕ ।

Sri Guru Arjan Dev Ji is the destroyer of obstacles, Sri Guru Hargobind Sahib emanates the right thinking

ਸ੍ਰੀ ਹਰਿਰਾਇ ਨਮੋ ਕਰ ਜੋਰੀ । ਗੁਰੁ ਹਰਕ੍ਰਿਸ਼ਨ ਮਨਾਇ ਬਹੋਰੀ ॥੯੯॥

To Sri Guru Harrai I fold my hands in salutations, I focus my attention to Sri Guru Harkrishan Sahib.

ਤੇਗ ਬਹਾਦਰ ਪਰਮ ਕ੍ਰਪਾਲਾ । ਸ੍ਰੀ ਗੁਰੁ ਗੋਬਿੰਦ ਸਾਧਿ ਬਸਿਲਾ ।

Sri Guru Tegh Bahadur is the most merciful, Sri Guru Gobind Singh is without end.

ਧਰੈ ਧਰਾ ਪਰ ਪੁਨ ਪੁਨ ਸੀਸਾ । ਬੰਦੋ ਬਾਰ ਬਾਰ ਜਗਦੀਸ਼ਾ ॥੧੦੦॥

Upon the ground I place my head over and over again, to the Lord of the World I give my salutations over and over again.

ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼, ਉਤਰਾਰਧ ਅਧਯਾਯ ੫੭, ਜਲਿਦ ੪

Sri Gur Nanak Prakash [first section of Gurpratap Suraj Granth], Section Two, Chapter 57

ਜਸਿ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਗਯਾਨ ਹੈ ਮਾਣਕਿ ਭਗਤੀ ਵਰਿਗਾ ।

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਉਦਧੀ ਬੰਦੋ ਕਰੀ ਅਨੁਰਾਗ ॥੧॥

Sri Guru Granth Sahib is an ocean, in which the form of wisdom is Amrit, and the form of devotion and spirtual longing is the Jewel, with love I salute it

ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼, ਪੂਰਬਾਰਧ ਅਧਯਾਯ ਪਦੰ

Sri Gur Nanak Prakash [first section of Gurpratap Suraj Granth], Section One, Chapter 59

ਕਹਾ ਬੁੱਧਿ ਪ੍ਰਭ ਤੁਛ ਹਮਾਰੀ ॥ ਬਰਨ ਸਕੈ ਮਹਮਿਾ ਜੁ ਤਹਿਾਰੀ ॥

Lord, how can my worthless intellect, Narrate your splendour?

ਹਮ ਨ ਸਕਤ ਕਰ ਸਵਿਤ ਤੁਮਾਰੀ ॥ ਆਪ ਲੇਹੁ ਤੁਮ ਕਥਾ ਸੁਧਾਰੀ ॥੩॥

Despite my wish to sing Your praises, I am unable to do so. You may amend the story (which I am going to narrate).(3)

ਦਸਮ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, ਅੰਗ ੧੧੧

Dasam Sri Guru Granth Sahib, limb 111

## The form of Sarbloh Avatar - Passage from Sarbloh Granth

Tuesday, January 19, 2010

This passage is from the fifth chapter of Sri Sarbloh Granth. The start of the fifth chapter begins with the defeat of the Gods and Goddesses by the demon Beerajnaad. Their plea to Mahakal for protection and help is answered and from Mahakal comes the avatar called Sarbloh. Sarbloh avatar has been described by some kathavachiks/prachariks as being made from All Metal. This passage shows more clearly what Sarbloh Avatar looked like in the age of Satyug, the age in which these events take place.

A thanks to the various Singhs to helped me to translate this difficult piece from Sri Sarbloh Granth.

Sarbloh Granth Steek, Chp. 5, Vol. II, page 30

ਅਥ ਸਰੂਪ ਅਨੁਮਾਨ ਕਥਤੇ ਬਸਿਨੁਪਦ ਛੰਤ ਦੀਪਕ ਤ੍ਵ ਬਲ ॥

Now begins the description of the Form [of Sri Sarbloh Avatar]

Bisanpad Chant Deepak [type of verse]

With your Power

ਸੀਸ ਸੁਹਾਵਨੁ ਚਕ੍ਰ ਸੀਸ ਸੁਹਾਵਨੁ ਚਕ੍ਰ ਹੇ ਅਤਿ ਉਤੰਗ ਖਗ ਬਕ੍ਰ ਹੇ ਦੀਰਘ ਭੀਮ ਕਰਾਲ ॥

Adorning a beautiful quoit on the head ! Adorning a beautiful quoit on the head !

Holding a very large Kharag, Oh the appearance is so ferocious !

ਕੇਸ ਛੁਟੇ ਸਰ ਸੇਲ ਕੇਸ ਛੁਟੇ ਸਰ ਸੇਲ ਹੇਘੁੰਰਾਰੇ ਕਚ ਸੇਲ ਹੇ ਮੁਨਜਨੀਕ ਚਖੁ ਲਾਲ ॥

With hair open and sharp as spears ! Oh the hair is open and sharp as spears !

The hair is curly ! The red eyes are that of gun barrels !

ਨਾਵਕ ਪਲਕ ਅਨਯਾਰ ਨਾਵਕ ਪਲਕ ਅਨਯਾਰ ਹੇ ਤੁਪਕ ਨਾਸਕਿ ਗਾਰ ਹੇ ਸੁਰਵਨ ਚਰਮ ਮੁਖ ਖਾਲ ॥

With eyelashes like broad-head arrowheads ! Oh the eyelashes like broad-head arrowheads !

The nostrils are the barrels of a gun ! Oh the mouth and ears are those of Shields !

ਰਦਨ ਕਟਾਰਨ ਦਾੜ ਰਦਨ ਕਟਾਰਨ ਦਾੜ ਹੇ ਖੰਜਰ ਬਾਕ ਦੁਧਾਰ ਹੇ ਖੰਡਾ ਜੀਹ ਬਸਿਲ ॥  
The teeth and beard are sharp Punch Daggers [katars], Oh the teeth and beard are sharp  
Punch Daggers !  
The speech is a dagger ! Oh the tongue is a double edged sword [khanda] !

ਹਸਤ ਤੁਫੰਗ ਨਖ ਢਾਰ ਹਸਤ ਤੁਫੰਗ ਨਖ ਢਾਰ ਹੇ ਸਾਯਕ ਅੰਗੁਲਯਿ ਫਾਰ ਹੇ ਨਖ ਸਖਿ ਬਯਾਘੁਰ ਖੰਕਾਲ ॥੧੬੮॥੬੬॥੨੩੮੫॥  
The hands are guns and the nails are shields ! Oh the hands are guns and the nails are  
shields !  
The fingers are arrowheads ! Oh what a ferocious force with nails and a head like a lion !

ਜੰਘ ਪਾਦ ਭੁਜਦੰਡ ਜੰਘ ਪਾਦ ਭੁਜਦੰਡ ਹੇ ਦੀਰਘ ਮੋਰੁ ਪ੍ਰਚੰਡ ਹੇ ਸ੍ਵਾਸਾ ਤਜਤਿ ਜਵਾਲ ॥  
The legs, lotus feet, and great arms ! Oh the legs, lotus feet and great arms !  
The reflection/effect of His presence is as massive a mountain ! From the breathe comes  
fire !

ਉਦਰ ਪ੍ਰਸ੍ਰਿਟੀ ਗਰਿ ਕੰਦੁਰ ਉਦਰ ਪ੍ਰਸ੍ਰਿਟੀ ਗਰਿ ਕੰਦੁਰ ਹੇ ਬਜਰੰਗੀ ਹੋਮ ਮੰਦੁਰੀ ਹੇ ਕਰਦ ਤਛਿ ਰੋਮਾਲ ॥  
His back is as big as a mountain and His stomach is like a cave ! Oh His back is as big as  
a mountain and His stomach is like a cave !  
The body is strong like the Himalaya Mountains ! The hair across His body are sharp  
small daggers !

ਭਾਨੁ ਭਯਾਨਕ ਚੱਛੁ ਭਾਨੁ ਭਯਾਨਕ ਚੱਛੁ ਹੇ ਬਯਾਘੁਰਨਾਦ ਬਲ ਜੱਛੁ ਹੇ ਤੱਛੁਕ ਬਾਸੁਕੀ ਬਯਾਲ ॥  
The ferocious eyes are burning like the sun! Oh the ferocious eyes are burning like the  
sun!  
Even the Tachak and Vasik [great powerful snake warriors] worship Your great power !

ਬਸ੍ਰਿਵਰੂਪ ਮਹਾਕਾਲ ਬਸ੍ਰਿਵਰੂਪ ਮਹਾਕਾਲ ਹੇ ਪ੍ਰਗਟ ਭਏ ਗੋਪਾਲ ਹੇ ਸਰਬਲੋਹ ਮਮ ਪਾਲ ॥੧੬੯॥੬੭॥੨੩੮੬॥  
The creator of the World is the Destroyer of Death! The creator of the World is the  
Destroyer of Death!  
The Protector of the World has come! Oh Sri Sarbloh, the Protector of the World !

ਅਦਭੁਤ ਰੂਪ ਅਨੂਪ ਅਦਭੁਤ ਰੂਪ ਅਨੂਪ ਹੇ ਪ੍ਰਗਟੇ ਬਸ੍ਰਿਵ ਸ੍ਵਰੂਪ ਹੇ ਬਸ੍ਰਿਵੰਤਰ ਜਗਦੀਸ ॥  
Possessing a Wonderful Form It cannot be put to words! Oh Possessing a Wonderful  
Form It cannot be put to words!  
Taking the Form of the World, He is the Protector of the World, oh Lord of the World !

ਦੁਸ਼ਟ ਦਲਨ ਖਲ ਗੰਜ ਦੁਸ਼ਟ ਦਲਨ ਖਲ ਗੰਜ ਹੇ ਗਰਬ ਪ੍ਰਹਾਰ ਭਯ ਭੰਜ ਹੇ ਜਗਕਰਤਾ ਬਸ੍ਰਿਵੀਸ ॥  
Destroyer the enemies, Oh you are the destroyer of the enemies!  
You destroy the proud ! You destroy fear ! Oh The doer of the World ! Lord of the World !

ਮੰਗਲ ਕਰਨ ਸਦੀਵ ਮੰਗਲ ਕਰਨ ਸਦੀਵ ਹੇ ਅੰਮ੍ਰਿਤੁ ਸੁਧਾ ਸਜੀਵ ਹੇ ਪੂਰਨ ਬਸ੍ਰਿਵੇਬੀਸ ॥  
You are constantly in Bliss , Oh You are constantly in bliss!  
You are the highest of Amrits, accept this with full confidence!

ਚਰਿਜੀਵ ਚਰਿਜੀਵ ਚਰਿਜੀਵ ਚਰਿਜੀਵ ਹੇ ਘਟ ਘਟ ਬਾਸੀ ਪੀਵ ਹੇ ਪੁਰਖੁਤਮ ਖਲ ਪੀਸ ॥੧੭੦॥੬੮॥੨੩੮੭॥  
You are everlasting ! Oh You are everlasting !  
You are the Master of all your creation [in all the parts] ! Most revered ! The destroyer of  
ignorance !

## Baba Deep Singh Shaheed - ਦੀਪ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ ਕਥਾ ਪ੍ਰਸੰਗ

Tuesday, January 26, 2010

Today, January 26 is the janamdin (birthday) anniversary of Nihang Baba Deep Singh Shaheed. From Here is a passage written in Naveen Panth Prakash, written by Giani Gian Singh in 1880 AD about the story of Baba Deep Singh Shaheed Nihang Tarna Dal Vale.

ਦੀਪ ਸਿੰਘ ਸ਼ਾਹੀਦ ਕੀ ਗਾਥਾ ਸੁਨੋ ਉਦਾਰ । ਧਰਮ ਜੁੱਧ ਕਰੀਸਰਿ ਦਯੋ ਥਯੋ ਸ਼ਹੀਦ ਵਚਿਾਰ ।

Oh world listen to the story of Shaheed Deep Singh, For Dharam Judh he gave his head, contemplate how he attained martyrdom.

ਮਸਿਲ ਸ਼ਹੀਦਨ ਕਾ ਸਰਦਾਰੈ ॥ ਨਕਿਟੀ ਜਲੰਧਰ ਗੁਰਾਮ ਦੁਕੋਹੇ । ਕੇਰ ਹੁਤੋ ਸੰਧੂ ਜਟ ਵੋਹੇ ।੮।

Baba Deep Singh was the leader of the Misal Shaheedan, He was born near the town of Jalandar at Dukohe, and was a Sandhu Jatt.

ਅਧਕਿ ਦਮਦਮੇ ਰਹੀ ਤਲਵੰਡੀ । ਹੁਤੋ ਬੀਰ ਬਰ ਬਲੀ ਘਮੰਡੀ ।

He would remain at Damdama Sahib in Talwandi. He was a great and brave warrior.

ਸੁਨੀ ਬੇਅਦਬੀ ਬਹੁ ਗੁਰਦੁਵਾਰੈ । ਚੰਡੀ ਚੜੀ ਤਾਂਹੀ ਅਤੀ ਭਾਰੈ ।੯।

When hearing about the disrespect at the Gurdrawa [Harimandar], The spirit of Chandi arose within him.

ਸੁਨੀ ਸਿੰਘ ਪਾਠ ਅਖੰਡ ਕਰਾਯੋ । ਹਮਨ ਕਰਯੋ ਕੰਗਨਾ ਬੰਧਵਾਯੋ ।

Baba Ji organized an Akhand Paat and completed a Havan [before heading towards the battle] and tied a wedding bracelet around his wrist [a preparation for martyrdom as death is seen as a merging with their beloved Lord]

The battle that ensued was quite ferocious.

ਬਲਿੱਛ ਲੱਛ ਸਾਯਕਾ ਸਪੱਛ ਸਾਂਧ ਸੇ ਫਰਿ ।

Arrows, Battle standards, and Double edged swords move throughout the battle field like snakes.

Giani Gian Singh continues to describe the greatness of Baba Deep Singh Ji by saying,

ਸ਼ਹੀਦ ਦੀਪ ਸਿੰਘ ਜੂ ਮਹੀਪ ਪੰਥ ਮੈ ਤਹਾਂ । ਜਤੀ ਪਰੰਤ ਦੌੜ ਕੈ ਕਰੰਤ ਚੌੜ ਹੈ ਮਹਾਂ ।

Shahid Deep Singh was the great king of the Panth ! Wherever he ran he caused great destruction [to the enemy forces]

Giani Ji later on speaks about the famous event where Baba Ji lost his head in battle.

ਚਲੀ ਤੇਗ ਅਤੀ ਬੇਗ ਸੈ । ਦੁਹੁ ਕੇਰ ਬਲ ਵਾਰ । ਉਤਰ ਗਏ ਸਰਿ ਦੁਹੁ ਕੇ, ਪਰਸ ਪਰੈ ਇਕ ਸਾਰ ।੧੬।

The sword moved very quickly from both warriors [Baba Ji and his enemy]. Because of the strikes were at the same time, both of the warriors heads came off.

ਨਜਿ ਸਰਿ ਬਾਮ ਹਾਥਿ ਨਜਿ ਧਾਰਾ । ਦਹਨਿ ਹਾਥਿ ਤੇਗ ਖਰ ਧਾਰਾ ।

His head was picked up and placed on his left hand, and with his right hand he held his sword.

When the Jatha of Singhs arrived at Amritsar at the Ramsar sarovar the cries of victory were heard.

ਫਤੇ ਗਜਾਈ ਊਚਿ ਉਚਰ ਕੈ । ਅਏ ਬਵਿਨ ਦੇਵ ਗਨ ਲੈ ਕੈ । ਸੁਮਨ ਸੁਮਨ ਬਰਖੇ ਹਰਖੇ ਕੈ ।੬੬।

The loud cries of victory were yelled ! Extremely happy the Gods and Goddesses came to greet them and were dropping flowers like rain [upon the warriors]

ਦੀਪ ਸਾਧਿ ਕੀ ਗਾਥਾ ਸੁਨੀ ਸੁਨੀ । ਧੰਨਯ ਧੰਨਯ ਸਭਾ ਕੈਹੈ ਪੁਨ ਪੁਨ ।੧੦੩।

Oh listen to the story of [Baba] Deep Singh Shaheed. Everyone over and over again cries, [Baba ji is] Blessed Blessed !

## Bhagauti Astotar Translation

Thursday, January 28, 2010



The 'Bhagauti Astotar' Paat is a very rare passage which appears in various original Dasam Granth Saroops [ref Gurmat Martand, pg. 734, vol. 2]. The published Dasam Granth by SGPC nowadays does not include Bhagauti Astotar, however it has been kept in the hearts of Nihang Singhs as they have kept memorized, and since 1998 has appeared in Budha Dal Gutkas. Note: The Budha Dal Gutka does

have some differences to the version I am putting up here. The version that is below is from the Hazur Sahib Das Granthi Gutka as well as Gurmat Martand, which was published in the early 1900s. The Budha Dal Gutka version does have a few more lines than this version and additions will be posted in due time with the translation of that version.

I had the blessed opportunity of spending time with one of the Panth's great scholars, Baba Inderjit Singh Ji, student of Sant Gurbachan Singh Ji Bhindranvale. I recorded his short katha [discourse] on Bhagauti Astotar. Baba Ji also covers the main concept of Bhagauti and how Bhagauti relates to Devi/Chandi and if there is a difference. Press play below to here Babaji's katha.

ੴ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤਹੀ ਹੈ ॥ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ ॥ ਪਾਤਸ਼ਾਹੀ ੧੦ ॥

One Nondual Vahiguru, Who is always Victorious. With the help of Sri Bhagauti. [Written by] The 10th King

ਨਮੋ ਸ੍ਰੀ ਭਗਉਤੀ ਬਢੇਲੀ ਸਰੋਹੀ ॥ ਕਰੋ ਏਕ ਤੇ ਦਵੈ ਸੁਭਟ ਹਾਥ ਸੋਹੀ ॥

Salutations to the highest Sword, the cutting Sirohi [type of Sword]. Making two from one [decapitating], the warrior who holds You in their hand is victorious !

ਨਮੋ ਲੋਹ ਕੀ ਪੁਤ੍ਰਕਿ ਝਲ ਝਲੰਤੀ ॥ ਨਮੋ ਜੀਭ ਜਵਾਲਾਮੁਖੀ ਜਯੋ ਬਲੰਤੀ ॥

Salutations to the strip of iron which flashes so brightly ! Salutations to the One who spits fire from the mouth [reference to the blinding, flaming appearance form of the Devi]

ਮਹਾਂ ਪਾਨ ਕੀ ਬਾਨ ਗੰਗਾ ਤਰੰਗੀ ॥ ਭਰਿ ਸਾਮੁਹੇ ਮੋਖ ਦਾਤੀ ਅਭੰਗੀ ॥

In that great hand [which takes the sword], it moves like the River Ganga. The one who falls in front of you is granted salvation !

ਨਮੋ ਤੇਗ ਤਰਵਾਰ ਸ੍ਰੀ ਖੰਡਾ ॥ ਮਹਾਂ ਰੁਦਰ ਰੂਪਾ ਬਰਿਪਾ ਪ੍ਰਚੰਡਾ ॥

Salutations to the Togh ! Talvaar ! The highest Khanda ! Ferocious and vicious both with and without form [without form is referring to Adi Shakti]

ਮਹਾਂ ਤੇਜ ਖੰਡਾ ਦੁਖੰਡਾ ਦੁਧਾਰਾ ॥ ਸਭੇ ਸ਼ਤਰ ਬਨ ਕੋ ਮਹਾਂ ਭੀਮ ਆਰਾ ॥

[Salutations] to the extremely sharp double edged Khanda, which slices all the enemies like a great saw

ਮਹਾਂ ਕਾਲਕਾ ਕਾਲ ਕੋ ਕਾਲ ਹੰਤੀ ॥ ਮਹਾਂ ਅਸਤਰ ਤੂਹੀ ਤੂਹੀ ਸ਼ਤਰ ਹੰਤੀ ॥

Salutations to Maha Kaalika who is the destroyer of time, you are the great Projectile Weapons (Firearms, Chakra, Arrows) and the killer of enemies !

ਮਹਾਂ ਕਾਲ ਕੀ ਲਾਟ ਵਕਿਰਾਲ ਭੀਮ ॥ ਬਹੀ ਤੱਛ ਮੁੱਛ ਕਰੇ ਸ਼ਤਰ ਕੀਮ ॥

[You are] the master over Death, [You are] most dreadful and gigantic. Grabbing the enemies by the mustache You make mincemeat out of them !

ਮਹਾਂ ਤੇਜ ਕੀ ਤੇਜਤਾ ਤੇਜ ਵੰਤੀ ॥ ਪ੍ਰਜਾ ਖੰਡਨੀ ਦੰਡਨੀ ਸ਼ਤਰ ਹੰਤੀ ॥

The great brilliance of the One who is luminosity itself ! Destroyer of creation ! Killer of those enemies deserving punishment !

ਮਹਾਂ ਵੀਰ ਵਦਿਯਾ ਮਹਾਂ ਭੀਮ ਰੂਪ ॥ ਮਹਾਂ ਭੀਰ ਮੈ ਧੀਰ ਦਾਤੀ ਸਰੂਪ ॥

The knowledge of the great warriors, of a greatly terrifying form ! Whose very form gives resolute forbearance to those of great cowardice !

ਤੁਹੀ ਸੈਫ ਪੱਟਾ ਮਹਾਂਕਾਟ ਕਾਤੀ ॥ ਅਨੁਗ ਆਪਣੇ ਕੋ ਅਭੈ ਦਾਨ ਦਾਤੀ ॥

You are the Saif [straight sword], the Great Flame ! the Kaati [type of curved sword]! You bless your servants with the gift of fearlessness !

ਜੋਊ ਮਯਾਨ ਤੇ ਵੀਰ ਤੇ ਕੋ ਸੜਕੋ ॥ ਪਰਲੈ ਕਾਲ ਕੋ ਸਾਧਿ ਬੱਕੈ ਕੜਕੋ ॥

Which when unsheathed by the warrior it makes crackling sounds and explosive sounds

in the 'ocean' of death and destruction !

ਧਸੈ ਖੇਤ ਮੇਂ ਹਾਥ ਲੈ ਤੋਹੀਂ ਸੂਰੇ ॥ ਭਰਿ ਸਾਮ੍ਹੇ ਸਾਧਿ ਸਾਵੰਤ ਪੂਰੇ ॥  
When in hand in the battlefield you penetrate the enemies ! In such a manner [You] are fighting in front of the powerful warriors !

ਸਮਰ ਸਾਮ੍ਹੇ ਸੀਸ ਤੇ ਪੈ ਚੜ੍ਹਾਵੈ ॥ ਮਹਾਂ ਭੂਪ ਹੁਵੈ ਔਤਰੈ ਰਾਜ ਪਾਵੈ ॥  
[The one] who, in war, places his head before You. [They shall become] a great King and in the next life will attain a Kingdom as well.

ਮਹਾਂ ਭਾਵ ਸੇ ਜੋ ਕਰੈ ਤੋਰ ਪੂਜੰ ॥ ਸਮਰ ਜੀਤ ਕੈ ਸੂਰ ਹੁਵੈ ਹੈ ਅਦੂਜੰ ॥  
With great love those who worship You ! Those warriors achieve victory on the battle field and get liberated !

ਤੁਮੈ ਪੂਜਹੈ ਬੀਰ ਬਾਨੈਤ ਛਤ੍ਰੀ ॥ ਮਹਾਂ ਖੜਗਧਾਰੀ ਮਹਾਂ ਤੇਜ ਅਤ੍ਰੀ ॥  
The Great Kshtriya warriors, in their uniform, worship you. [You are] the Great Sword-bearer and the ferocious Shastradhari [weapon-bearer] Warrior !

ਪੜ੍ਹਹੈ ਪ੍ਰੀਤੀਸੇ ਪ੍ਰਾਤ ਅਸਤ੍ਰੋਤ ਯਾ ਕੇ ॥ ਕਰੈ ਰੁਦ੍ਰ ਕਾਲੀ ਨਮਸਕਾਰ ਤਾ ਕੇ ॥  
Whosoever repeats this Astotar (with love) in the early morning, Rudra [Shiv Ji] and Kali both salute you !

ਰੁਧਰ ਮੱਜਨੀ ਬਜਿਨੀ ਹੈ ਸਗੋਤੀ ॥ ਸਦਾ ਜੈ ਸਦਾ ਜੈ ਸਦਾ ਜੈ ਭਗੋਤੀ ॥  
[Salutations to the] one bathed in blood! Oh flesh eating one ! Your victory is eternal ! Your victory is eternal ! Your victory is eternal oh Bhagauti !

ਸਦਾ ਦਾਹਨੇ ਦਾਸ ਕੇ ਦਾਨ ਦੀਜੈ ॥ ਗੁਰੂ ਸਾਹ ਗੋਬਿੰਦ ਕੀ ਰੱਖ ਕੀਜੈ ॥  
Always bless your servant with the blessing of being in their right hand ! The King Guru Gobind [Singh] keeps Your presence !

## Khalsa Dharam Shaastar

Thursday, February 04, 2010

The following is a passage from Khalsa Dharam Shaastar which is written by Bhai Avatar Singh Vahiria in 1914. Avatar Singh was a student of Bhai Khem Singh Ji Bedi. They were the main opposition of the British-educated version of the Singh Sabha which became the SGPC. The Khalsa Dharam Shaastar was written ahead of time before most challenges against orthodox thought in Sikhism were started in the early 1900s. It speaks openly about orthodox traditions which are still held today by Nihang, Nirmale, Udasi, and Hazuri Sikhs.

This post links with the previous post [Bhagauti Astotar Translation] because it explains the relationship between Devi/Chandi/Weapons. Avatar Singh also explains why Guru Gobind Singh Ji manifested the Devi [ref. Suraj Prakash Granth, Gurbilas Patshahi 10 etc], before he created the Khalsa. His thought does not differ with the katha in the previous post by Baba Inderjit Singh Ji.

Khalsa Dharam Shaastar page 16-18





ਸ਼ਖਿ ਮਤ ਵਚਿ ਅਕਾਲ ਪੁਰਖ ਜੀ ਦਾ ਪ੍ਰਤੱਖ ਦਰਸ਼ਨ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਹੈ ਅਥਵਾ ਗੁਰਾਂ ਸੰਤਾਂ ਦਾ ਹੈ। ਤਥਾ ਹੀ ਭਗਵਤੀ ਦਾ ਪ੍ਰਤੱਖ ਧੋਇ ਸਰੂਪ ਸ੍ਰੀ ਸਾਹਿਬ ਆਦਿਕ ਸ਼ਸਤਰਾਂ ਅਸਤਰਾਂ ਦਾ ਦਰਸ਼ਨ ਹੈ।

In Sikhism, to view the [sargun] form of Akal Purkh you can look towards Sri Guru Granth Sahib Ji as well as Saints. Like this to the [sargun] form of Bhagvati [Devi/Chandi] for one to view weapons [shastar and astar].

ਭਗਵਤ ਅਕਾਲ ਪੁਰਖ ਜੀ ਦੀ ਪੁਲਗਿ ਸ਼ਬਦਾਂ ਕਰਕੇ ਮਹਿਮਾਂ ਸਭੋ ਵਡਿਆਈ ਸ੍ਰੀ ਗੁਰੂ ਆਦਿ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤਥਾ ਦਸਮੇ ਪਾਤਸ਼ਾਹ ਜੀ ਦੀ ਬਾਣੀ ਵਚਿ ਹੈ ਅਤੇ ਲਖਮੀ ਭਗਵਤੀ ਸ਼ਕਤੀ ਮਾਤਾ ਦੀ ਦਸਮੇ ਪਾਤਸ਼ਾਹ ਜੀ ਦੀ ਬਾਣੀ ਤਥਾ ਲੋਹ ਪ੍ਰਕਾਸ਼ ਨਾਮ ਗ੍ਰੰਥ ਵਚਿ ਹੈ।

The vocabulary of praise of Bhagvat Akal Purkh in [Adi] Guru Granth Sahib is masculine, it is also present in the 10th King's scripture [Dasam Granth]. Furthermore the praise of Lakhmi, Bhagvati, Shakti, Mata [all forms of Adi Shakti] are present in the 10th King's scripture [Dasam Granth] as well as Loh Prakash Granth [Sri Sarbloh Granth Ji].

ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਮਹਾਰਾਜ ਆਪ ਸਰਬ ਕਲਾ ਸਮਰਥ ਸਨ ਦੇਵੀ ਭਗਵਤੀ ਦੇ ਪ੍ਰਗਟ ਕਰਨ ਦੇ ਬਨਿਾ ਵੀ ਸੰਗ੍ਰਾਮ ਕਰਕੇ ਛੇਵੀ ਪਾਤਸ਼ਾਹੀ ਅਤੇ ਦਸਵੀ ਪਾਤਸ਼ਾਹੀ ਨੇ ਜੁੱਧ ਜੀਤੇ ਅਪਣੇ ਵਾਸਤੇ ਦੇਵੀ ਦੇ ਅਰਾਧਨ ਕਰ ਕੇ ਪ੍ਰਗਟ ਕਰਨ ਦੀ ਕੋਈ ਲੋੜ ਨਹੀ ਸੀ ਪਰ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਜੀ ਦੇ ਖਾਲਸਾ ਪੰਥ ਦੀ ਰਚਨਾਵਚਿ ਅਕਾਲ ਪੁਰਖ ਜੀ ਦੀ ਸ਼ਕਤੀ ਭਗਵਤੀ ਦਾ ਤੇਜ ਪ੍ਰਗਟਾਇ ਕਰ ਉਸਦਾ ਪੰਥ ਦੀ ਇਮਾਰਤ ਵਚਿ ਗੱਚ ਲਾਣਾ ਸੀ ਸੋ ਉਹ ਅਕਾਲ ਪੁਰਖ ਜੀ ਦੀ ਸ਼ਕਤੀ ਭਗਵਤੀ ਭਵਾਨੀ ਜਗਮਾਨੀ ਕੈਸੀ ਹੋ ਮਹਾਰਾਜ ਜੀ ਦੇ ਇਸ ਬਚਨ ਤੋ ਸਾਧਿ ਹੈ:

Sri Guru Ji Maharaj, the mighty one possessing all powers, went to war without manifesting the Devi Bhagvati, the 6th King and 10th King went to war and attained victory, for themselves they had no need to manifest the Devi through remembrance, however, when the Khalsa of Akal Purkh was created the Shakti of Akal Purkh, which is Bhagvati, Her power was manifested for the foundations of the Panth which would be solid and powerful [talking about the Rudhra/Bir Ras that Her Shakti brings]. So the shakti of Akal Purkh is Bhagvati, Bhavani, Jagmani. The Great King [Guru Gobind Singh Ji]'s words will add clarification:

Then Avatar Singh quotes the following passage: [These lines of gurbani are from Krishnavatar in Sri Dasam Granth's Chaubis Avatar section. Krishna is at war with a very powerful person named Shakt Singh. He attains this name due to his devotion to Chandi [Shakti]. Shakt Singh is extremely powerful and even Krishna himself cannot destroy him with the help of other Gods. Krishna then has to perform extreme devotion towards Chandi for her to manifest. When Chandi manifests in front of Krishna she grants him the boon to destroy Shakt Singh. After that happens Krishna tells the people to do the following:]

ਦੋਹਰਾ ॥ DOHRA

ਤਾ ਤੇ ਤੁਮਹੂੰ ਚੰਡ ਕੀ ਸੇਵ ਕਰਹੁ ਚਤ੍ਰਿ ਲਾਇ ॥ ਜੀਤਨ ਕੋ ਬਹੁ ਦੇਇਗੀ ਅਰੀ ਤਬ ਲੀਜਹੁ ਘਾਇ ॥੧੩੨੫॥

Therefore you should also serve Chandi single-mindedly, which she will bestow the boon of victory and then you will be able to kill the enemy.1325.



ਜਾਗਤ ਜਾ ਕੀ ਜੋਤੀ ਜਗ ਜਲ ਥਲ ਰਹੀ ਸਮਾਇ ॥ ਬ੍ਰਹਮ ਬਸਿਨ ਹਰੀ ਰੂਪ ਮੈ ਤ੍ਰਿਗੁਨਿ ਰਹੀ ਠਹਰਾਇ ॥੧੩੨੬॥  
 She, whose gleaming light pervades in water, on plain and the whole world, the same is  
 preset in Brahma, Vishnu and Shiva in the form of three modes.1326.

ਸਵੈਯਾ ॥ SWAYYA

ਜਾ ਕੀ ਕਲਾ ਬਰਤੈ ਜਗ ਮੈ ਅਰੁ ਜਾ ਕੀ ਕਲਾ ਸਭ ਰੂਪਨ ਮੈ ॥ ਅਰੁ ਜਾ ਕੀ ਕਲਾ ਬਸਿਲਾ ਹਰੀ ਕੇ ਕਮਲਾਪਤੀ ਕੇ ਕਮਲਾ ਤਨ ਮੈ ॥  
 She, whose power is present in the whole world and in all forms, whose power is present  
 in Parvati, Vishnu and Lakshmi,

ਪੁਨੀ ਜਾ ਕੀ ਕਲਾ ਗਰਿ ਰੂਪਨ ਮੈ ਸਸੀ ਪੂਖਨ ਮੈ ਮਘਵਾ ਘਨ ਮੈ ॥ ਤੁਮਹੂੰ ਨਹੀ ਜਾਨੀ ਭਵਾਨੀ ਕਲਾ ਜਗ ਮਾਨੀ ਕੇ ਧਯਾਨ ਕਰੇ ਮਨ  
 ਮੈ ॥੧੩੨੭॥

And whose power is present in the mountain, tree, sun, moon, Indra and clouds also; you  
 have not adored that Bhavani, therefore now meditate on Her.1327.

<http://www.sridasam.org/dasam?Action=Page&p=911>

After quoting Dasam Granth Bhai Avatar Singh says:

ਐਸੀ ਜਗਦੰਭਾ ਭਵਾਨੀ ਦੀ ਸੰਗ੍ਰਾਮਕ ਸ਼ਕਤੀ ਕਲਾ ਨੂੰ ਪ੍ਰਗਟ ਕਰਕੇ ਪ੍ਰਾਪਤ ਕੀਤੀ ਕ੍ਰਪਿਨ ਦੁਵਾਰਾ ਅਮ੍ਰਤ ਦੇ ਵਚਿ  
 ਸਥਾਪਨ ਕੀਤਾ ।

In this way, the ferocious battlefield power of Bhavani was manifested and used as a  
 Kirpan when preparing Amrit.

Note: Avatar Singh is referring to when the Devi appeared before Guru Gobind Singh Ji  
 and gave Her dagger [karad] to Guru Gobind Singh Ji for use in the Amrit Sanchaar [ref  
 Suraj Prakash and Puratan Rehatnamas]. Giani Baba Inderjit Singh Ji also confirmed this  
 with me.

## Guru Gobind Singh Ji's Call to Arms - Suraj Prakash Granth

Thursday, February 18, 2010



The following is a passage from Gurpratap Suraj Prakash Granth  
 written by Mahan Kavi Bhai Santhok Singh Ji. Kavi Ji describes a  
 discourse by Guru Gobind Singh Ji towards the Khalsa Sangat.  
 Guru Sahib outlines how Khasatriya Dharam [the warrior lifestyle]  
 had declined in India which gave way for invaders [Turks] to enter  
 India and commit horrendous atrocities. Guru Sahib then gives a  
 call to arms to his followers.

The following should be taken in context however, because in the  
 same granth [Suraj Prakash Granth] it talks about other Sikhs  
 whose duty was not to maintain Khasatriya Dharam, most notably  
 Bhai Ghanaiya Ji, where Guru Gobind Singh Ji himself takes away  
 Bhai Ghanaiya Ji's talwar [sword] so that he may pursue his main  
 calling which was to perform seva [selfless service]. In my humble  
 opinion, I believe this discourse to be towards the Khalsa Fauj  
 [Army] and not necessarily towards to entire Sikh Panth.

ਗੁਰਪ੍ਰਤਾਪ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ - ਰੁਤ ੩, ਅਧਿਆਇ ੨੩  
Gurpratap Suraj Prakash Granth - Rut 3, Chapter 23

ਯਾਂਤੇ ਸਰਬ ਖਾਲਸਾ ਸੁਨੀਅਹੀ। ਆਯੁਧ ਧਰਬਿ ਉਤੱਮ ਗੁਨੀਅਹੀ।

The Guru then said to his Sikhs, "All of the Khalsa should listen [to this directive], carrying weapons is the highest action.

ਜਬੀ ਹਮਰੇ ਦਰਸ਼ਨ ਕੇ ਆਵਹੁ। ਬਨਿ ਸੁਚੇਤ ਤਨ ਸਸਤ੍ਰ ਸਜਾਵਹੁ॥੧॥

When you come to have my Darshan, adorn your body with weapons.

ਕਮਰ ਕਸਾ ਕਰੀ ਦੇਹੁ ਦਖਾਈ। ਹਮਰੀ ਖੁਸ਼ੀ ਹੋਇ ਅਧਕਾਈ।

When showing yourself to me have your Kamar Kasa [waist band which holds weapons] tied, in such a way I shall be extremely happy. ਸਸਤ੍ਰ ਕੇਸ ਬਨਿ ਪਾਉ ਲਖਹੁ ਨਰ। ਕੇਸ ਧਰੇ ਤਬੀ ਆਧੋ ਲਖੀ ਉਰ॥੨॥

Those men who do not have Kesh [unshorn hair] or Shastars [weapons], do not recognize those men as full men. Those who have Kesh [unshorn hair], recognize those as half-men.

ਕੇਸ ਸਸਤ੍ਰ ਜਬੀ ਦੇਨਹੁ ਧਾਰੇ। ਤਬੀ ਨਰੂ ਰੂਪ ਹੋਤੀ ਹੈ ਸਾਰੇ।

Those who have adorned themselves with Kesh [unshorn hair] and Shastar [weapons], those men have attained their full form." ਅਸ ਉਪਦੇਸ਼ ਗੁਰੂ ਤੇ ਸੁਨੀ ਕਰੀ। ਦਰਸ਼ਨ ਪਰਸਤੀ ਆਯੁਧ ਧਰੀ ਧਰੀ॥੩॥

After listening to this discourse by the Guru, Sikhs would come to the Guru adorning various weapons.

ਸਘਿ ਰੂਪ ਸਸਤ੍ਰਨ ਜੁਤੀ ਹੋਰੈ। ਹੋਤੀ ਗੁਰੂ ਕੀ ਖੁਸ਼ੀ ਬਡੇਰੈ।

The appearance of a Singh [is complete] with weapons, when the Guru see's this He becomes extremely happy. ਕਮਰ ਕਸੇ ਬਨਿ ਜੋ ਸਖਿ ਜਾਇ। ਤਸਿ ਪਰ ਰੁਖ ਨਹੀ ਕਰੈ ਕਦਾਇ॥੪॥

Those Sikhs who went towards the Guru without wearing a Kamarkasa [waist band which holds weapons], the Guru would never look towards them.

## Nanak Prakash Translation - New Blog

Wednesday, February 24, 2010

Please visit: <http://sikhscriptures2english.blogspot.com/>

This is an excellent new blog that has been started by Kamalpreet Singh from UK. It will be updated regularly and will be translations of Sri Nanak Prakash, which is the first section of Gurpratap Suraj Prakash Granth.

Sri Nanak Prakash is the section that deals with Sri Guru Nanak Dev Ji. It has been praised by all traditional schools of Sikhi, including all Taksals (Damdami, Bhindran, Amritsarr), Nirmala Samparadya, Udasi Sampradya, Nihang Sampardaya and Hazuri Sikhs. **To this date it is the main source of history in regards to Guru Nanak Dev Ji**. Mind you this was written in the early 1800s.

The author, Kavi Santhok Singh Ji is from the Nirmala Sampradaya and has lineage that goes back to Guru Gobind Singh Ji.

Please visit that blog because it will be updated regularly. Unfortantlely my blog will not be updated for the next 3-4 weeks as I will be busy.

# Historical Evidence for Dasam Guru Granth

Saturday, April 03, 2010

Bansavalinama is a book that was written by Kesar Singh Chibbar in 1769, which is 61 years after Guru Gobind Singh Ji left this world. It talks clearly about the status about Dasam Granth and quotes Dasam Granth throughout the book. On page 244 Kesar Singh explains the history of Guru-ship from Guru Nanak to the Guru Granth.

ਸੁਣੋ ਭਾਈ ਸਾਹਿਬ । ਐਸਾ ਸੰਤ ਬਾਬਾ ਨਾਨਕ ਸਚੁ ਜਾਨੋ । ਦਸੇ ਮਹਲ ਇਕ ਬਾਬਾ ਨਾਨਕ ਜੀ ਪਛਾਨੋ ।  
Listen Sikh Brothers! Recognize Baba Nanak as a true Saint, this is truth. In the ten forms [10 Guru's], recognize Baba Nanak in all of them.  
ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਗੱਦੀ ਗੁਰਿਆਈ ਦੀ ਗੁਰੰਥ ਸਾਹਿਬ ਨੂੰ ਦੇ ਹੈ ਗਿਆ ।  
The tenth King has given the Guruship to the Granth Sahib.

ਬਨਿੰ ਗੁਰੰਥ ਕੋਈ ਹੋਰ ਨ ਜਾਣੇ, ਗੁਰੰਥ ਸਾਹਿਬ ਹੈਨੀ ਦੁਇ ਸਕੇ ਭਾਈ ।  
Without the Granth there is nothing else, the Granth Sahib has it's form in two brothers.  
ਇਕ ਹੈ ਵਡਾ ਇਕ ਛੋਟਾ ਕਹਾਈ ।੨੬੫।  
[Recognize] One as larger [brother, which is Adi Granth] and one as smaller [brother, Dasam Granth].  
ਸੰਮਤੁ ਸੋਲ੍ਹਾ ਸੈ ਅਠਵੰਜਾ ਸੇ ਗਏ । ਤਬ ਆਦੀ ਗੁਰੰਥ ਜੀ ਜਨਮੁ ਲਏ ।  
In 1658 Bikrami the Adi Granth took birth [was created].  
ਗੁਰੂ ਅਰਜਨ ਜੀ ਕੇ ਧਾਮ ਗੁਰੰਥ ਸਾਹਿਬ ਜਨਮੁ ਹੈ ਧਾਰਾ ।  
In the house of Guru Arjan Dev Ji the Granth Sahib took its birth.

ਦਾਇਆ ਸੀ ਭਾਈ ਗੁਰਦਾਸ, ਲਖਿਾਰੀ ਖਡਿਵਣਹਾਰਾ ।੨੬੬।  
Bhai Gurdas, with the blessings [of Guru Arjan], was the scribe.  
ਛੋਟਾ ਗੁਰੰਥ ਜੀ, ਜਨਮੇ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਕੇ ਧਾਮ ।  
The smaller [brother] Granth, took birth in the Tenth King's house.  
ਸੰਮਤੁ ਸਤਾਰਾਂ ਸੈ ਪਚਵੰਜਾ, ਬਹੁਤ ਖਡਿਵੇ-ਲਖਿਾਰੇ ਨਾਮ ।  
In 1755 Bikrami [it was born], [Guru Ji wrote it] under many names [Das Gobind, Syaam, Ram, Kaal etc].

ਸਾਹਿਬ ਨੂੰ ਸੀ ਪਿਆਰਾ । ਹੱਥੀ ਲਖਿਆ, ਖਡਿਵਾਇਆ ।  
[Guru Gobind Singh] Sahib had much love for this scripture, He himself hand wrote it.  
ਸਾਖਿ ਕੀਤੀ ਅਰਦਾਸੁ, ਜੀ ਅਗਲੇ ਨਾਲੀ ਚਾਹੀਏ ਰਲਾਇਆ ।੨੬੭।  
Sikhs did a plea [towards Guru Gobind Singh] to merge Adi Granth with Dasam Granth.  
ਬਚਨ ਕੀਤਾ, "ਗੁਰੰਥ ਸਾਹਿਬ ਹੈ ਉਹੁ, ਏਹ ਅਸਾਡੀ ਹੈ ਖੇਡ ।"  
[Guru Gobind Singh Ji] said, "Granth Sahib is the Adi, and [Dasam Grath] is my play."  
ਨਾਲ ਨ ਮਲਿਆਇਆ ਆਹਾ ਪਿਆਰਾ, ਕਉਨ ਜਾਣੇ ਭੇਦ ।  
The wonderous beloved Guru Gobind Singh did not merge them together, who can understand this secret of Guru Sahib? [of why they were kept separate]

ਸੋ, ਦੋਨੋ ਗੁਰੰਥ ਸਾਹਿਬ ਭਾਈ ਗੁਰ ਕਰ ਜਾਨੋ ।  
So, recognize both Granth Sahib's as Guru and brothers.

ਵਡਾ ਹੈ ਟਕਿਾ ਗੁਰੂ, ਗੁਟਕੇ-ਪੋਥੀਆਂ ਪੁਤ੍ਰ ਪੋਤ੍ਰੇ ਕਰਪਿਛਾਨੇ ।੨੬੮।  
The larger [Adi Granth] received the Tika [Guruship], the smaller gutka-pothian recognize them as sons and grandson.

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On page 161 Kesar Singh explains another incident where a Sikh requested to Guru Gobind Singh to put Adi and Dasam Granth together.  
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ਸੰਮਤੁ ਸਤਾਰਾਂ ਸੈ ਪਚਵੀਜੇ, ਸਖਿਾਂ ਬਨਿਤੀ ਸਾਹਬਿ ਅਗੇ ਸੀ ਕੀਤੀ । In 1755 Bikrami, Sikhs had done a plea in front of Sahib [Guru Gobind Singh].

"ਗਰੀਬ ਨਵਿਜ ! ਜੇ ਬਚਨ ਹੋਵੈ ਤਾਂ ਦੋਹਾਂ ਗ੍ਰੰਥਾਂ ਦੀ ਜਲਿਦ ਇਕ ਚਹੀਐ ਕਰੀ ਲੀਤੀ ।"

"Oh protector of the poor!, If you make the commandment, we shall put both Granths in one cover [one Granth]."

ਸਾਹਬਿ ਬਚਨ ਕੀਤਾ: "ਆਦੀ ਗੁਰੂ ਹੈ ਗ੍ਰੰਥ । ਇਹ ਅਸਾਡੀ ਹੈ ਖੇਡ, ਜੁਦਾ ਰਹੇ ਮਨ ਮੰਥ ।"

Sahib [Guru Gobind Singh] said, "Adi Granth is Guru, this [Dasam Granth] is my play, they should remain separate, but recognize them as the same light "

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This has been written 61 years after Guru Gobind Singh Ji left this world and already we have extensive quotes from Dasam Granth and explanations of how Dasam Granth is Guru in his Bansavalinama. This writing clearly shows the mindset that was in the 1700's about Dasam Granth, which was that it should remain separate from Adi Granth yet retains similar status as the Adi Granth. Both are written by Guru Sahib and therefore both possess the same light, as Kesar Singh explains above, with the analogy of both Granths being brothers.

History shows that Dasam Granth has been ingrained in the Sikh Panth since the time of Guru Gobind Singh Ji. The supporters against Dasam Granth refuse to accept any historical books such as, Gur Sobha (1711), Gurbilas (1751), Bansavalinama (1769), Mahima Prakash (1776), Prachin Panth Prakash (1804), Suraj Prakash (mid 1800s), Naveen Panth Prakash (late 1800s), which all mention the writings of Sri Guru Gobind Singh Ji.

Sikhs performing Aarti in front of Adi Guru Granth Sahib Ji and Dasam Guru Granth Sahib Ji.

## Beautiful Sarbloh Granth Bani Recited

Friday, April 09, 2010



Press play on the play button below to listen to this beautiful passage from Sri Sarbloh Granth recited by Baba Inderjit Singh Ji, student of the late Sant Gurbachan Singh Ji Bhindranvale. This beautiful passage shows Guru Gobind Singh Ji's mastery of Jori [tabla] as in this passage he includes various notes that are played while being recited as kirtan. This is just a beautiful and rare passage.

The recording starts at at the end of the first

line.

ਬਸਿਨੁਪਦ ਪੁਨਯਾਕੀ ਸਾਨੀ ਤਾਲ ਫਰਿੰਗ ॥

ਭਗਤੀ ਵਛਲ ਪਦ ਕੰਜ ਰਮਾ ਪਤੀ  
ਸੇਵ ਸਦਾ ਚਰਨਨ ਚਰਨਨ ਚਰਨਨ ਚਰਨਨ ॥ ਹਾਂ ਹਾਂ ਹਾਂ ਹਾਂ ॥

ਗਾਵਤੀ ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਇੰਦ੍ਰਾਦਿਕ  
ਸਰਨਨ ਸਰਨਨ ਸਰਨਨ ਸਰਨਨ ਲਵਿ ਲਾਵਤ ॥ ਹਾਂ ਹਾਂ ਹਾਂ ਹਾਂ ॥

ਧਯਾਵਤ ਦੇਵ ਦੈਤਯ ਦਾਨਵ ਕੁਲੀਭੂਤ ਪ੍ਰੇਤ ਜਖ ਧਾਨ  
ਬਰਨਨ ਬਰਨਨ ਬਰਨਨ ਬਰਨਨ ਸਮਿਰਤ ਤੁਅ ॥ ਹਾਂ ਹਾਂ ਹਾਂ ਹਾਂ ॥

ਅਸ੍ਟਦਸ ਖਸ੍ਟ ਚਤੁਰ ਨਗਿਮਾਗਮ ਨੇਤੀ ਨੇਤੀ ਉਚਰਤੀ ਧਰਨੀਧਰ  
ਭਰਨੰ ਭਰਨੰ ਭਰਨੰ ਭਰਨੰ ਬਸ੍ਵਿੰਭਰ ॥ ਹਾਂ ਹਾਂ ਹਾਂ ਹਾਂ ॥

ਮਮਮ: ਮਮਮ: ਮਮਮ: ਮਮਮ: ਮਮਮ: ॥੧॥੬੭॥੫੯੯॥੨੯੧੮॥

ਪਾਵਤ ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ੍ਯਾਦਿਕ ਰਟੁਤ ਰਮਾਪਤੀ ਨਸਿਦਨਿ ਜੇ ਜੇ ਜੇ ॥

ਗੁਣਮਯ ਗੁਣਾਤੀਤੀ ਸਰਬਗਯੰ ॥ ਧਾ ਧਾ ਧਾ ਧਾ ਧਾ: ਧਾਰਤ ਹੀਯੇ ਜੇ ਜੇ ਜੇ ॥

ਆਵਾ ਗਵਨ ਮੁਚਤਿ ਸੰਸਯ ਨਹੀ ॥ ਆ ਆ ਆ ਆ: ਆਰਾਧਤ ਤੇ ਤੇ ਤੇ ॥

ਪਾਵਨ ਪਰਮ ਪੁਨੀਤੀ ਪਰਮੇਸ੍ਵਰ ॥ ਗਾ ਗਾ ਗਾ ਗਾ: ਗੁਣ ਗੀਤ ਏ ਏ ਏ ॥

ਜਗ ਬੰਦਨ ਨੰਦ ਨੰਦਨ ਨੰਦ ਨੰਦਨ ਸੀਤ ਹਮਿ ਚੰਦਨ ॥

ਨੰਦ ਨੰਦਨ ਨੰਦ ਨੰਦਨ ਨੰਦ ਨੰਦਨ ਨੰਦ ਨੰਦਨ ॥

ਜਗ ਬੰਦਨ ਜਗ ਬੰਦਨ ਜਗ ਬੰਦਨ ਜਗ ਬੰਦਨ ਹੇ ਹੇ ਹੇ ॥੨॥੬੮॥੬੦੦॥੨੯੧੯॥

ਸੁਕ ਸਾਰਦ ਨਾਰਦ ਮੁਨੀ ਇੰਦ੍ਰਾ ਬਯਾਸ ਪਰਾਸਰ ਬਦਤੀ ਮਹਾਂ ਮੁਨੀ ॥

ਨੇਤੀ ਨੇਤੀ ਨਵਤਨ ਨਤਿ ਤੁਅ ਤੁਅ ਤੁਅ ਤੁਅ ਸਾ ਸਾ ਸਾ ਧਾ ॥

ਮਹਾਦੇਵ ਜਮਦਗਨ ਬਰੁਨ ਧ੍ਰੁਅ ਰਵੀ ਸਸੀ ਨਖਯਤ੍ਰ ਬਸੁਧਾ ਗਗਨੰ ॥

ਜਪਤੀ ਨਤਿਪ੍ਰਤੀ ਪਰਮੇਸ੍ਵਰ ਪਰਮੇਸ੍ਵਰ ਪਰਮੇਸ੍ਵਰ ਪਰਮੇਸ੍ਵਰ ॥

ਜਗਤਾਗਰ ਇਵ ਇਵ ਇਵ ਇਵ ਰਾ ਰਾ ਰਾ ਧਾ ॥

ਗੋਰਖ ਪ੍ਰਹਲਿਦ ਮਾਨੁਧਾਤਾ ਸੁਰਗ ਪਯਾਲ ਸੇਸ ਧਵਲ ਨਾਗੇ: ॥

ਰਟਤੀ ਜੁਗੇ ਜੁਗ ਅਜਹੂੰ ਲਵਿ ਲਵਿ ਲਵਿ ਲਾਵਤ ਧਾ ਧਾ ਧਾ ਧਾ: ॥

ਅਗਮ ਅਗਾਧੀ ਬਈਕੂੰ ਨਾਥ ਸਰਗੁਨ ਲੀਲਾ ਜੇ ਗਾਵਤ,  
ਭਗਤੀ ਸਕਤੀ ਜੁਤੀ ਸਮਿਰਤ ਤਰਤ ਅਪ੍ਰਯਾਸ ਭਵ ਨਧਿ ਤੇ ॥

ਚਰਨਾਂਬੁਜ ਚਰਨਾਂਬੁਜ ਚਰਨਾਂਬੁਜ ਚਰਨਾਂਬੁਜ ਬੋਹਥਿ ਗਹ ॥  
ਮਟਿਤ ਤ੍ਰਦੀ ਤਾਪ ਤ੍ਰਬਿਯਾਧਾ ਆ ਆ ਆ ਆ ਧਾ ॥੩॥੬੯॥੬੦੧॥੨੯੨੦॥

- Sarbloh Granth, Vol. 2, Fifth Chapter, pg. 418-420

## The Creation of Khalsa - Khalsa Di Saajna

Monday, April 12, 2010



Sri Guru Gobind Singh Ji himself comments on the creation of the Khalsa in his Sarbloh Granth. Below are some verses that are translated.

Sri Sarbloh Granth Tika, Second Volume, page 495

ਸ੍ਰੀ ਸਰਬਲੋਹ ਗ੍ਰੰਥ ਟੀਕਾ, ਭਾਗ ਦੂਜਾ, ੪੯੫

ਅਕਾਲ ਪੁਰਖ ਕੀ ਆਗਯਾ ਪਾਇ, ਪ੍ਰਗਟੀ ਭਯੋ ਰੂਪ ਮੁਨਵਿਰ

ਕੋ ॥

By the command of Akal Purkh, [the Khalsa was created] with the form of [sacred] Muni's.

ਜਟਾ ਜੂਟ ਨਖ ਸਖਿ ਕਰ ਪਾਵਨ, ਭਗਤ ਸੂਰ ਦਵ ਰੂਪ ਨਰਵਰ ਕੋ ॥

With the long hair from the topnot to the nail of the toe, like a Muni, and the form of both a devoted worshipper [ bhagat] and warrior [ soor].

ਚਕ੍ਰਵੈ-ਪਦ ਦਾਤ ਧੁਰੀਪਾਯੋ, ਧਰਮਰਾਜ ਭੁੰਦਤੀ ਗਰਿਵਿਰ ਕੋ ॥

The ' Chakarvarti Raj' [Kingdom which is victorious wherever the Army is present] has been given by the Lord, not even Dharamraj has been given such a high status

ਉਦਯ ਅਸਤ ਸਾਮੁਦ੍ਰ ਪ੍ਰਯੰਤੰ, ਅਬਚਿਲ ਰਾਜ ਮਲਿਯੋ ਸੁਰਪੁਰ ਕੋ ॥ ੪ ॥

From where the sun rises to where it sets, across all the oceans, [The Khalsa] has received the timeless Raj [kingdom] from Sachkhand

ਪੰਥ ਖਾਲਸਾ ਭਯੋ ਪੁਨੀਤਾ, ਪ੍ਰਭੁ ਆਗਯਾ ਕਰੀ ਉਦਤਿ-ਭਯੋ ॥

The Panth Khalsa has been created Pure, under the permission of the Lord, [the Khalsa] is shining bright [of purity]

ਮਟਿਯੋ ਦਵੈਤ ਸੰਜੁਗਤੀ ਉਪਾਧਿਨਿ ਅਸੁਰ ਮਲੇਛਨ ਮੂਲ ਗਏ ॥

Duality [in the mind] was destroyed, they attained the highest position and became One [with the Lord], the root of their bad [ asur malech] qualities were destroyed.

Asur [demons] Malech [invaders] can also refer to the Turks at the time who were destroyed by the Khalsa.

ਧਰਮ ਪੰਥ ਖਾਲਸਾ ਪ੍ਰਚੁਰ-ਭਯੋ, ਸਤੀ ਸ਼ਵਿੰ ਪੁਨਯ ਰੂਪ ਜਏ ॥

The manifestation of Panth Khalsa's Dharam [was created], they are the form of truth, liberation and purity.

\*Alternate interpretation is that this to how Khalsa is Sat Shiv Saroop, the true form of Shiv Ji

ਕਛ, ਕੇਸ, ਕ੍ਰਪਿਨਾਨ ਮੁਦ੍ਰਤਿ, ਗੁਰ ਭਗਤਾ ਰਾਮਦਾਸ ਭਏ ॥ ੫ ॥

Kach, Kesh, and Kirpan – these three signs made followers of the Guru the servants [also] of the Lord

ਕਾਲ ਉਪਾਸਕ ਛਤ੍ਰਯਿ ਧਰਮਾ, ਰਣ ਕਟਿ ਕਸਿ ਪ੍ਰਧਾਨ ਅਏ ॥

Worshippers of Death and followers of the Kshatriya way, wearing a waistband [kamarkasa] they [the Khalsa] are the supreme warriors.

Rattan Singh Bhangu in his Pracheen Panth Prakash (1804), writes about the instructions Guru Gobind Singh Ji gave to his Sikhs after administering Khandey Di Pahul [initiation from the double-edged sword].

Pracheen Panth Prakash, Story about the Creation of Khalsa at Kesgarh Sahib

ਪ੍ਰਾਚੀਨ ਪੰਥ ਪ੍ਰਕਾਸ਼, ਕੇਸਗੜ੍ਹ ਸ੍ਰੀ ਖਾਲਸਾ ਕੇ ਪੰਥ ਕੀ ਉਤਪਤੀ ਕੀ ਸਾਖੀ ॥

ਪੁਨ ਸਤਗੁਰ ਉਨ ਸਾਫਿਯਾ ਦਈ । ਮੀਣੇ ਮਸੰਦਨ ਬਰਤਯੋ ਨਹੀ ।

ਕੁੜੀਮਾਰ ਰਮਰਈ ਨੜੀਮਾਰ । ਜੋ ਇਨ ਮਲਿ ਸੁ ਹੁਇ ਹੈ ਖੁਵਾਰ ॥ ੧੩ ॥

[After the initiation] Satiguru gave [the Khalsa] the teaching: They would not associate with Meenay, Masands, those who kill their infant daughters, or followers of Ram Rai, and those who smoke. Whoever associates with them is cursed.

ਜਥਾ ਸ਼ਕਤ ਗੁਰ ਗੋਲਕ ਪਾਯੋ । ਕੜਾਹ ਕਰਾਇ ਖਾਲਸੇ ਛਕਾਯੋ ।

ਪਹਰਿ ਕਛਹਰਿ ਸਰਿ ਬੰਧਯੋ ਪਾਗ । ਗੁਰ ਗ੍ਰੰਥ ਬਚਨ ਪਰ ਰਹਯੋ ਲਾਗ ॥ ੧੪ ॥

They must contribute towards the Guru's Golak, and serve the Khalsa sacred 'karah prashaad'. They must wear a Kachera and on their head a Turban. They stay true to the teachings of the Guru Granth.

ਦੋਹਰਾ ।

ਯੋ ਕਹਕਿ ਸ੍ਰੀ ਸਤਗੁਰੁ ਗਲ ਤੇਗੋ ਦੀਨੋ ਪਾਇ ।

ਕਰਦ ਚਕਰ ਸਰਿ ਪਰ ਧਰੋ ਮੁਖੋ ਅਕਾਲ ਜਪਾਇ ॥ ੧੫ ॥

After delivering these instructions, Sri Satiguru placed a sword around their neck. Satiguru made them wear a Karad [dagger], a Chakar [quoit] on their head, and recite 'Akal' from their mouth.

ਚੋਪਈ ।

ਔਰ ਕਹੀ ਗੁਰਬਾਣੀ ਪੜ੍ਹਾਯੋ । ਜਪੁ ਜਾਪ ਦੋਇ ਵੇਲੇ ਜਪਾਯੋ ।

ਔ ਅਨੰਦ ਰਹਿਰਾਸ ਜਪਯੋ । ਚੰਡੀ ਬਾਣੀ ਖੜੋ ਪੜ੍ਹਯੋ ॥ ੧੬ ॥

[Satiguru instructed them] to recite Gurbani. Japji and Jaap was to be recited at twice a day. Along with this Anand Sahib and Rehraas were to be recited. Chandi Di Vaar was to be recited while standing.

ਦੋਇ ਵੇਲੇ ਉਠ ਬੰਧਯੋ ਦਸਤਾਰੇ । ਪਹਰ ਆਠ ਰਖਯੋ ਸ਼ਸਤ੍ਰ ਸੰਭਾਰੇ ।

ਪੀਓ ਸੁਧਾ ਔ ਖੇਲੋ ਸ਼ਕਿਾਰ । ਸ਼ਸਤ੍ਰ ਵਦਿਯਾ ਜਮਿ ਹੋਇ ਸੰਭਾਰ ॥ ੧੭ ॥

[Satiguru instructed that] Twice a day their turban was to be tied and twenty four hours a day they should keep their weapons close. Drinking Amrit [initiation] they should engage in hunting and learn 'Shastar Vidiya' [the knowledge of weapons].

ਕਰ ਝਟਕੈ ਬਕਰਨ ਕੇ ਖੱਯੋ । ਮੁਰਦੈ ਕੁੱਟੈ ਨਕਿਟ ਨ ਜੱਯੋ ।



ਕੇਸਨ ਕੀ ਕੀਜੇ ਪ੍ਰਤਾਪਿਲ । ਨਹੀਂ ਉਸਤ੍ਰਨ ਸੋ ਕਟਯੋ ਬਾਲ ॥ ੧੮ ॥

[Satiguru instructed that] they should conduct 'Jhatka' of goats, but should not go near dead animals and Kutha [halal meat]. Take good care of your Kes [long hair] , do not cut your hair with razors.

Gurpratap Suraj Prakash Granth also mentions the teachings of Sri Guru Gobind Singh Ji after administering Khandey Di Pahul to his Sikhs.

Gurpratap Suraj Prakash Granth, Rut 3, Adyai 19

ਗੁਰਪ੍ਰਤਾਪ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ, ਰੁਤ ੩, ਅਧਿਆਇ ੧੯

'ਅਬੀ ਤੇ ਕਹਹੁ ਅਨੰਦਪੁਰ ਵਾਸੀ' ।

ਮੀਣੇ ਅਰੁ ਮਸੰਦ ਧਰਿਮਲੀਏ । ਕੁੜੀਮਾਰੀ ਰਮਰਈ ਨ ਮਲੀਏ ।

[The Guru commanded] From now you shall declare you are from Anandpur Sahib !

You shall not meet with Meenay, Masands, Dhirmals, those who kill their infant daughters, or Ram Rai's.

ਪਠਹੁ ਪ੍ਰੇਮ ਕਰੀ ਨਤਿ ਗੁਰਬਾਨੀ । ਸਾਖਿਨੀ ਸੇਵਾ ਕਰਹੁ ਮਹਾਨੀ ।

ਆਪਸ ਬਧਿ ਪ੍ਰੇਮ ਕੇ ਧਰਨਾ । ਗੁਰ ਨਦਿਕ ਸ਼ੌਰ੍ਹਨੀ ਹਤਿ ਕਰਨਾ ॥ ੩੬ ॥

Always have love and recite Gurbani and perform selfless service to the Singhs. With [the Panth] have great love [for each other], and destroy those who slander the Guru.

ਸ਼ਸਤ੍ਰਨੀ ਕੇ ਨਤਿ ਪ੍ਰਤੀ ਅੱਭਯਾਸਹੁ । ਨਹੀਂ ਤੁਰਕ ਪਰ ਉਰ ਬਸਿਵਾਸਹੁ ।

ਕੇਸਨ ਅਦਬ, ਨ ਕਛ ਬਨਿ ਰਹਨਾ । ਅਰਧ ਨਾਮ ਸਾਖਿਨੀ ਨਹੀਂ ਕਹਨਾ ॥ ੩੭ ॥

Always, with love, train with your weapons [Shastarvidiya], and do not ever trust a Turk. Always respect your Kes and always wear your Kachera. Do not call a Singh by his half name [without adding Singh].

## The Five Rehats - Gurbilas Patshahi 10

Sunday, April 18, 2010

Gurbilas Patshahi Dasvee [10] was written in 1751 CE by Koer Singh and covers the history of Guru Gobind Singh Ji. The following passage are some instructions given to the Khalsa after the first initiation in 1699 CE at Anandpur Sahib.

Guru Gobind Singh Ji instructed the Singhs with five core Rehats:

ਸ਼ਸਤ੍ਰ ਮੇਲ ਗੁਰ ਸਬਦ ਸੇ, ਕਛ ਕੇਸਨ ਸਦ ਪ੍ਰੇਮ ।

[Always] stay with your Weapons [ shastar] and the Guru's Word [ Shabad], always have love for your Kachera [undergarment] and Kes [uncut hair].

ਕਰਦ ਰਾਖਨੀ ਪੰਚ ਏ, ਤਜੈ ਨ ਕਬ ਹੀ ਨੇਮ ।

Keeping a Karad [small dagger] is the fifth [commandment/ rehat], do not abandon these in your daily discipline.

ਨੋਵਾਂ ਅਧਿਆਇ, ਪੰਨਾ ੧੧੧

ਗੁਰਬਲਿਸ ਪਾਤਸ਼ਾਹੀ ੧੦, ਕੁਇਰ ਸਾਖਿ

Chapter Nine, Pg. 111

Gurbilas Patshahi 10, Koer Singh



# Bansavalinama - Ugardanthi Explanation

Thursday, April 22, 2010

Bansavalinama is a historical book written in 1769 CE which goes through the history of all the Gurus. In the chapter about Guru Gobind Singh Ji the author, Kesar Singh Chibbar, explains and quotes a few passages from the rare composition Ugardanthi, which was written by Guru Gobind Singh Ji. This is an important reference to note because there is a common misunderstanding that Sukha Singh Granthi of Patna Sahib wrote Ugardanthi because it is found in his handwritten copy of Sri Dasam Granth and it does not find much other mention in other old hand written Sri Dasam Granth Sahib's. This shows that Ugardanthi did exist and was written about before the time of Sukha Singh. In the following passages, Kesar Singh Chibbar quotes the first two Chands of Ugardanthi and adds little comments relating to the composition. It is interesting to note that his beliefs fall in line with most if not all Sikh historical books such a Gurbilas Patshahi 10, Suraj Prakash Granth etc. One can view what I have posted below on page 258-260 of Bansavalinama.

Many people have addressed confusion about what is about to be posted, but please refer to Avatar Singh Vahiria's Khalsa Dharam Shaastar for clarification on the role/status and reason for the Devi in Sikhi.

<http://sikh-reality.blogspot.com/2010/02/khalsa-dharam-shaastar.html>

[Kesar Singh writes]

ਅਗੇ ਗੁਰੂ ਕੇ ਬਚਨ ਸੁਣੋ ਅਤੇ ਪਾਵੋ ਸਰਨਾ । ੪੦੪ ।

Ahead listen to the bachan [commandments] of the Guru and place yourself in its protection.

[First Chaka of Ugardanthi]

ਨਮੋ ਉਗ੍ਰਦੰਤੀ ਅਨੰਤੀ ਸੈਯਾ ॥ ਨਮੋ ਜੋਗ ਜੋਗੇਸਵਰੀ ਜੋਗ ਮੈਯਾ ॥

Salutation the All-Supreme and pure Mother - destroyer of deadly sin with Her mighty teeth. Salutation the Supreme Mother who bestows strength to the Ascetics [Jogis] to meditate.

ਨਮੋ ਕੇਹਰੀ ਬਾਹਨੀ ਸਤ੍ਰੁ ਹੰਤੀ ॥ ਨਮੋ ਸਾਰਦਾ ਬ੍ਰਹਮ ਵਦਿਆ ਪੜ੍ਹੰਤੀ ॥

Salutation to the rider of the Lion and killer of demons. Salutation to Mother Saraswati who enlightens Her disciples.

ਨਮੋ ਰਾਧਿ ਦਾ ਸਾਧਿ ਦਾ ਬੁਧਿ ਦੈਨੀ ॥ ਨਮੋ ਕਾਲ ਕੇ ਕਾਲ ਕਉ ਕਾਲ ਛੈਨੀ ॥

Salutation to the one that gives magical powers [Ridh Sidh] and wisdom to Her devotees. Salutation to the one that has triumphed over death.

ਨਮੋ ਕਾਲ ਅਜਾਲ ਹੈ ਹੋਰ ਤੋਰੇ ॥ ਨਮੋ ਤੀਨ ਹੂ ਲੋਕ ਕੀਨੋ ਅਹੋਰੇ ॥

Salutation to the one that cannot be caught in the web of mortality. Salutation to the one whose praises are sung in the three worlds.

ਨਮੋ ਜੋਤੀ ਜਵਾਲਾ ਤੁਮੈ ਬੇਦ ਗਾਵੈ ॥ ਸੁਰਾਸੁਰ ਰਖੀਸਵਰ ਨਹੀ ਭੇਦ ਪਾਵੈ ॥

Salutation to one with the glowing flame that the Vedas and the learned sing praise of. Even the demi-gods, demons, sages cannot comprehend thee.

ਤੂੰਹੀ ਜੋਗ ਜੋਗਤਣ ਤੁਹੀ ਖੜਗ ਧਾਰੇ ॥ ਤੁਹੀ ਜੈ ਕਰੰਤੀ ਅਸੁਰ ਗਹਿ ਪਛਾਰੇ ॥

You are the one who teaches the techniques of Yoga to the Yogis. You clash with the demons and vanquish them.

ਤੁਹੀ ਜੋਗਣੀ ਖੱਪਰ ਭਰਣੀ ਅਦੋਖੰ ॥ ਰਕਤ ਬੀਜ ਕੇ ਪ੍ਰਾਣ ਕੇ ਪਕੜ ਸੋਖੰ ॥

You are the one who drinks from the bowl, the blood of the demons and is a saviour of your devotees. You are the one who dried up the blood of Rakat Beej [a demon].

ਤੁਹੀ ਜਲ ਥਲੇ ਪਰਬਤੇ ਗਰਿ ਨਿਵਾਸੀ ॥ ਤੁਹੀ ਸਭ ਘਟਨ ਨਰਿਲਮ ਪ੍ਰਕਾਸੀ ॥

You reisde in oceans, earth and mountains. You are self-radiant in all matter.

ਤੁਹੀ ਦੁਸਟ ਦਾਹਨਿ ਤੁਹੀ ਸਰਬ ਪਾਲੀ ॥ ਤੁਹੀ ਬ੍ਰਹਿ ਪ੍ਰਹਪਿ ਤੁਹੀ ਆਪ ਮਾਲੀ ॥

You are the one who destroys the evil and takes motherly care of all. You are the plant and you are the flower and you are the gardener who tends to it.

ਤੁਹੀ ਵਸਿਵ ਭਰਣੀ ਤੁਹੀ ਜਗ ਪ੍ਰਕਾਸੀ ॥ ਤੁਹੀ ਅਲਖ ਬਰਣੀ ਤੁਹੀ ਭੂ ਅਕਾਸੀ ॥

You are the nourisher of the universe and your radiance is apparent all over. You are the invisible power, you are infinite and you are the earth and firmament.

ਨਮੋ ਜਾਲਪਾ ਦੇਵੀ ਦੁਰਗੇ ਭਵਾਨੀ ॥ ਤਹਿ ਲੋਕ ਨਵਖੰਡ ਮੈ ਤੁਮ ਪ੍ਰਧਾਨੀ ॥

Salutation to the Godly Durga Bhavani, the one who bestows the power of speech to everyone. You are prominent in the three worlds and nine cosmic regions.

ਅਟਲ ਛੱਤ੍ਰ ਧਰਣੀ ਤੁਹੀ ਆਦਿ ਦੇਵੰ ॥ ਸਕਲ ਮੁਨਜਨਾ ਤੋਹਿ ਨਸਿ ਦਨਿ ਸਰੇਵੰ ॥

Your kingdom is Eternal and you are the dawning of Eternity. All the hermits and sages pray to thee day and night.

ਤੁਹੀ ਕਾਲ ਅਕਾਲ ਕੀ ਜੋਤਿ ਛਾਜੈ ॥ ਸਦਾ ਜੈ ਸਦਾ ਜੈ ਸਦਾ ਜੈ ਬਰਿਜੈ ॥

You are the destroyer of all and you are the Divine light of the Lord prevailing in the universe. Victory is yours presently and will forever remain.

ਯਹੀ ਦਾਸ ਮਾਂਗੈ ਕ੍ਰਪਿ ਸਾਹਿ ਕੀਜੈ ॥ ਸੰਵਯ ਬ੍ਰਹਮ ਕੀ ਭਗਤ ਸਰਬੱਤ੍ਰ ਦੀਜੈ ॥

I, your slave [Guru Gobind Singh Ji], beg for your compassion, which is limitless like an ocean. Please bestow in all [humanity], the ability of devotion to the Almighty.

ਤੁਹੀ ਜਾਗਤੀ ਜੋਤਿ ਜਾਵਲਾ ਸਰੂਪੰ ॥ ਤੁਹੀ ਜਗ ਸਕਲ ਮਹਿ ਰਮੰਤੀ ਅਨੂਪੰ ॥

You are the Divine light generating illumination. You are assimilated in this universe and none can eulogize you.

ਮਹਾਂ ਮੂੜ ਹਉ ਦਾਸਨ ਤਹਿਰਾ ॥ ਪਕੜ ਬਾਂਹ ਭਉਜਲ ਕਰਹੁ ਬੇਗ ਪਾਰਾ ॥

I [Guru Gobind Singh Ji] am the slave of your slaves and very inane. Hold my arm and make me promptly cross this ocean of life and death.

ਫਤਹੀ ਡੰਕ ਬਾਜੈ ਕ੍ਰਪਿ ਯੋ ਕਰੀਜੈ ॥ ਯਹੀ ਬਾਰਤਾ ਦਾਸ ਕੀ ਨਤਿ ਸੁਣੀਜੈ ॥

The drum of victory should resound, bestow me that favour. Please take heed of my regular plea.

ਕਰਹੁ ਹੁਕਮ ਅਪਨਾ ਸਭੈ ਦੁਸਟ ਘਾਉ ॥ ਤੁਰਕ ਹਦਿ ਕਾ ਸਕਲ ਝਗਰਾ ਮਟਿਐ ॥

Sanction me [Guru Gobind Singh Ji] to destroy all the evil [dhust] - and end this frequent conflict between the Hindus and Muslims.

ਅਗਮ ਸੂਰਬੀਰੇ ਉਠਹਿ ਸਾਹਿ ਜੋਧਾ ॥ ਪਕੜ ਤੁਰਕ ਗਨ ਕਉ ਕਰੈ ਵੈ ਨਰਿਧਾ ॥

Ample brave Singh warriors will rise. They will face the Turks and make them

defenceless.

ਸਕਲ ਜਗਤ ਮੇਂ ਖਾਲਸਾ ਪੰਥ ਗਾਜੈ ॥ ਜਗੈ ਧਰਮ ਹਦਿਕ ਤੁਰਕਨ ਦੁੰਦ ਭਾਜੈ ॥

Throughout the world the Khalsa Panth will be prominent. The Hindu Dharam will prevail, and the Turks will be in flight.

ਜਪਉ ਜਾਪ ਏਕੈ ਹਰੇ ਹਰੀ ਅਕਾਲੰ ॥ ਹੈਵ ਤਬ ਦੁਨੀਆਂ ਸਭ ਛਨਿਕ ਮੈਂ ਨਹਿਾਲੰ ॥

Everyone will worship only the one Almighty. The entire world will be immediately be blissful.

ਸੁਣਹੁ ਤੁਮ ਭਵਾਨੀ ਹਮਨ ਕੀ ਪੁਕਾਰੇ ॥ ਕਰਹੁ ਦਾਸ ਪਰ ਮਹਿਰ ਅਪਰੰ ਅਪਾਰੇ ॥

Please listen to my plea, my Mother Bhavani. Bestow your great blessings on this slave.

[Kesar Singh writes]

ਚੋਪਈ ।

ਦੇਵੀ ਪਾਸੋਂ ਵਰ ਲੈ ਕੇ, ਏਹੁ ਪੰਥ ਹੈ ਬਣਾਇਆ ।

Receiving a boon from the Devi the Panth was created.

ਕਾਰਨ ਤੱਤਿਆਂ ਦੇ ਤੇਜ, ਨਾਮ ਖਾਲਸਾ ਸਾਖਿ ਨਹਿਰਾਇਆ ।

In order to give glory the name of Khalsa Singh was bestowed on them.

ਸਾਖਿ ਸਾਖਿ ਸੋਈ ਜੋ ਗੁਰੂ ਕੇ ਵਾਕ ਪਛਾਣੇ ।

[One is only] a Sikh and Singh if they recognize orders of the Guru.

ਅਗੇ ਦੂਜਾ ਹੋਰੁ ਛੰਦ ਸੁਣੋ, ਜੋ ਸਤਗੁਰਾਂ ਬਚਨ ਬਖਾਣੇ ।

Now listen to the second Chand, which the Guru has spoken.

[Second Chaka of Ugardanti]

ਨਮੋ ਕਾਲਕਾ ਕਾਲ ਰੂਪੀ ਕ੍ਰਪਿਨੀ ॥ ਨਮੋ ਸੁੰਭ ਨਸਿੰਭ ਨਾਸਨੀ ਭਵਾਨੀ ॥

Salutation to the Glodly Eternal Power Bhavani, who adorns a sharp sword. Salutation to the destroy of Sumbh and Nishumb.

ਨਮੋ ਚੰਡ ਅਰ ਮੂੰਡ ਸੰਘਾਰ ਕਾਰੀ ॥ ਨਮੋ ਰਕਤ ਬੀਜਾਨ ਕੇ ਪ੍ਰਾਨ ਹਾਰੀ ॥

Salutation to the killer of Channd and Mundd. Salutations to the destroyer of evil demons like Rakat Beej.

ਨਮੋ ਵੇਦ ਵਾਦਿਯਾ ਨਮੋ ਜੱਗਯ ਰੂਪਾ ॥ ਨਮੋ ਅੰਜਨੀ ਪੂਰਨੀ ਭੂਪ ਭੂਪਾ ॥

Salutation to the granter of Veda knowledge and salutation to the fiery flame of the holy fire [Yug Havan]. Salutation to the one with enthralling eyes who is the King of Kings.

ਨਮੋ ਜੈ ਅਨੰਤੀ ਭੱਦ੍ਰਕਾਲੀ ਅਬਾਹੰ ॥ ਨਮੋ ਭਗਵਤੀ ਤੇਜਵੰਤੀ ਅਚਾਹੰ ॥

Salutation to the boundless possessor of power with infinte hands - the intensity of which can never be imagined. Salutation to Bhagwati, possessor of great magnificence and subjugated by none.

ਨਮੋ ਸਕਤੀ ਰੂਪਣ ਅਗੰਮਣ ਅਡੋਲਾ ॥ ਨਮੋ ਖੜਗ ਧਾਰਨ ਅਛੇਦਣ ਅਤੋਲਾ ।

Salutation to the unshakeable and most supreme possessor of might. Salutation to the invincible wielder of the sword.

ਨਮੋ ਗਰਬ ਗੰਜਨ ਸਰੀ ਜੋਗ ਮਾਯਾ ॥ ਸਭੈ ਥਕ ਰਹੇ ਮਰਮ ਕਨਿਹੂੰ ਨ ਪਾਯਾ ॥  
Salutation to Sri Yog Mata the obliterator of ego in all. All tried but could not envisage  
your secret prowess.

ਤੁਹੀ ਜਲ ਅਗਨੀ ਪਵਨ ਤੂੰ ਹੂਰ ਨੂਰਾ ॥ ਤੁਹੀ ਜੋਤਿ ਉਡਗਨ ਤੁਹੀ ਚੰਦ ਸੂਰਾ ॥  
You are water, fire and air and also the with the extraordinary radiant eyes. You are the  
illumination in stars, moon and the sun.

ਤੁਹੀ ਖੇਚਰਾ ਭੂਚਰਾ ਜੋਧ ਬੀਰੇ ॥ ਤੁਹੀ ਰੱਛਨੀ ਸ਼ਰਸਿਟੀ ਰੂਪਨ ਗਹੀਰੇ ॥  
You are the brave warrior who travels on Earth and the constellation. You are the  
beautiful eternal power who is the saviour of the universe.

ਤੁਹੀ ਜਗਤ ਜਨਨੀ ਅਨੰਤੀ ਅਕਾਲੰ ॥ ਤੁਹੀ ਅੰਨ ਦੈਨੀ ਸਭਨ ਕੋ ਸਮਾਲੰ  
You are the conceiving mother for all living beings and are beyond the cycle of birth and  
death. You nourish everyone by providing food for them.

ਤੁਹੀ ਖੰਡ ਬ੍ਰਹਮੰਡ ਭੂਮੰ ਸਰੂਪੀ ॥ ਤੁਹੀ ਬਸਿਨ ਸਵਿ ਬ੍ਰਹਮ ਇੰਦਰਾ ਅਨੂਪੀ ॥  
You are the light in nine regions of the universe. You are Vishnu, Shiva, Brahma and  
Indra and are beyond any acclamation.

ਤੁਹੀ ਸੀਤਲਾ ਤੋਤਲਾ ਬਾਕ ਬਾਨੀ ॥ ਨਮੋ ਚੰਡਕਾ ਮੰਗਲਾ ਸ੍ਰੀ ਭਵਾਨੀ ॥  
Your speech is serene and warm. Salutation to Chandika, Durga who appeases all -  
being the Mother Bhavani.

ਨਹੀ ਤੁਮ ਬਨਿ ਕੋਇ ਰੱਛਕ ਹਮਾਰਾ ॥ ਤੁਹੀ ਆਦਿ ਕੁਆਰ ਦੇਵੀ ਅਪਾਰਾ ॥  
There is no one else who can assist me [Guru Gobind Singh Ji]. You are the chaste, the  
beginning and the infinite.

ਤੁਹੀ ਦੇਵਕੀ ਕ੍ਰਸਿਨ ਮਾਤਾ ਕਹਾਯੰ ॥ ਤੁਹੀ ਨੈਣਾ ਦੇਵੀ ਅਲਖ ਜਗ ਸਹਾਯੰ ॥  
You were called Sri Krishna's mother Devki. You are the beautiful eyed Naina Devi, the  
invisible power and protector of the universe.

ਤੁਹੀ ਬੰਭ ਸਉ ਨਕਿਸ ਨਰਸਿੰਘ ਹੋਈ ॥ ਉਦਰ ਹਰਨਾਖਸ ਕਾ ਨਖਹੁ ਕਰ ਪਰੋਈ You transformed into Narsingh  
and manifested from the pillar. With your nails you tore open the belly of Harnaksh.

ਤੁਹੀ ਕੱਛ ਹੁਇ ਦੈਤ ਮਧੁਕੀਟ ਜਾਰੇ ॥ ਤੁਹੀ ਹੋਇ ਬੈਰਾਹ ਹਰਿਨਾਛਯ ਮਾਰੇ ॥  
You manifested as a turtle [Kach avatar] and are the creator of Madh and Keetab  
demons. You manifested as a boar [Varha Avatar] and killed Harankashyap.

ਤੁਹੀ ਹੁਇ ਬਾਵਨ ਮਹਾਂ ਛਲ ਦਖਿਯੋ ॥ ਪਕੜ ਰਾਜੇ ਬਲ ਕੋ ਪਤਾਲੈ ਪਠਾਯੋ ॥  
You manifested as Bawan the dwarf and performed a great act of deception. And  
banished Raja Bal to the nether world.

ਤੁਹੀ ਹੋਇ ਪਰਸਰਾਮ ਜਗ ਮਹੀ ਪ੍ਰਕਾਸੀ ॥ ਸਕਲ ਛਤ੍ਰੀਅਨ ਕਉ ਕਰੈ ਛੈ ਬਨਿਸੀ ॥  
You manifested as Parsuram in this world. And destroyed innumerable Khsatriyas  
[warrior clan].

ਤੁਹੀ ਫਰਿ ਭਈ ਰਾਮਚੰਦਰ ਅਪਾਰਾ ॥ ਪਕੜ ਲੰਕਾ ਸਉ ਦੈਤ ਰਾਵਣ ਪਛਾਰਾ ॥  
You again were born as Lord Rama. And destroyed Ravana the demon King of Lanka.

ਤੁਹੀ ਮੁਕਤੀ ਦਾਇਣੀ ਸਦਾ ਸੁਭ ਕਰੰਤੀ ॥ ਤੁਹੀ ਸੂਰ ਬਲਬੀਰ ਦੁਸਟਣ ਦਹੰਤੀ ॥  
You bestow salvation and are ceaselessly favourable. You are brave with immense

strength with which you annihilate the demons.

ਤੁਹੀ ਰਾਧਕਾ ਰੁਕਮਣੀ ਤੂੰ ਕੁਸ਼ਲਿਆ ॥ ਤੁਹੀ ਅੰਜਨੀ ਰੇਨਕਾ ਤੂੰ ਅਹੱਲਿਆ ॥

You are Sri Krishna's playmate Radhika and His queen Rukmani and Lord Rama's mother Kaushalya. You are Hanuman's mother Anjani, Parsuram's mother Renuka and you are Gautam's [sage] wife Ahalya.

ਤੁਹੀ ਭਰਣ ਪੋਖਣ ਸਭਨ ਪਰ ਕ੍ਰਪਾਲੀ ॥ ਕਰਹੁ ਮੋਹਿ ਮੁਕਤਾ ਕਟਹੁ ਭਰਮ ਜਾਲੀ ॥

You are the compassionate mother who nourishes and takes care of all. [Please] cut this net of illusion and grant me salvation.

ਨਮੋ ਦੁਖ ਹਰੰਤੀ ਅਨੰਦਤ ਸਰੂਪਾ ॥ ਅਪਨ ਦਾਸ ਪਰ ਮਹਿਰ ਕੀਜੈ ਅਨੂਪਾ ॥

Salutation to the heavenly reliever of suffering and the angel of tranquility. Have compassion on your slave Oh Unsurpassed Power.

[Kesar Singh continues]

ਚੋਪਈ ।

ਏਡੀ ਸੇਵਾ ਅਤੇ ਜਾਚਨਾ ਸਤਗੁਰਾਂ ਜੋ ਕੀਤੀ ।

[Kesar Singh writes] This great amount of selfless service and prayer was performed by the Satiguru [to the Devi]

ਦੇਵੀ ਮਾਤਾ ਜੀ ਦੀ, ਵਾਸਤੇ ਪੰਥ ਦੇ ਵਰ ਵਾਚਾ ਲੀਤੀ ।

To the Mother Devi so the Panth could receive great blessings [and protection]

ਮਾਤਾ ਕਾਲੀ ਦਾ ਕਾਲਾ ਬਾਣਾ ਸਾਧਿਕਾਂ ਨੂੰ ਦਵਾਇਆ ।

The dark Bana [uniform] of Mata Kaali [Devi] was given to the Singhs.

'ਸਾਧਿਕ' ਮਾਤਾ ਦਾ ਬਾਹਨ, ਸੋ ਪੰਥ ਨਾਮ ਹੈ ਠਹਰਾਇਆ । ੪੨੯ ।

The Lion [Singh] is the vehicle of the Mata [because Chandi rides a lion], due to this the Panth received the name of Singh.

ਆਸ਼ਾ ਸਾਹਬਿ ਦਾ ਜੋ ਤੁਰਕਾਂ ਨੂੰ ਨਾਸ ਕਰਨ ਦਾ ।

It is the hope of the Master [Guru Gobind Singh Ji] to destroy the Turks.

ਕਾਰਨ ਇਹ ਸੀ ਪੰਥ ਜਗਤ ਵਚਿ ਧਰਨ ਦਾ ।

For this reason the [Khalsa] Panth was manifested in this world.

ਗੁਰ ਕਾ ਸਾਧਿਕ ਅਤੇ ਸਾਧਿਕ ਹੈ ਸੋਈ । ਗੁਰੂ ਕੇ ਵਾਕ ਪਛਾਣੇ ਕੋਈ । ੪੩੦ ।

The Guru's Sikh and Singh is one who recognizes the order of the Guru.

ਅਗੇ ਹੋਰ ਸੁਣੋ ਛੰਦ, ਜੋ ਆਪ ਰਸਨੀ ਉਚਾਰਾ । ਕਾਰਨ ਤੁਰਕਾਂ ਦੇ ਨਾਸੈ, ਪੰਥ ਸਵਾਰਾ ।

Listen to the following passage [which is not provided in this post], which the Guru has spoken with his tongue. The Panth will become beautiful after destroying the Turks.

ਅਪਨੀ ਹਥੀ ਨਾਸ ਨਹੀ ਸੋ ਕਰਨੇ । ਪੰਥ ਪਾਸੋ ਨਾਸ ਕਰਵਾਇ ਸੀ ਧਰਨੇ । ੪੩੧ ।

[The Guru] did not want to destroy [the Turks] with his own hands, so the Panth was created to destroy the Turks.

ਜੇ ਆਪ ਨਾਸ ਕਰਨੇ ਹੋਏ, ਤਾਂ ਪੰਥ ਨ ਕਰਦੇ ।

If [the Guru] did destroy the Turks, then the Panth would not have been created.

ਅਤੇ ਏਡੀ ਜਾਚਨਾ ਮਾਤਾ ਦੀ ਕਉ ਮਨ ਧਰਦੇ ।

And why would the great request to the Mother [Devi] be thought of [in the Guru's mind].

ਜੇ ਆਪ ਨਾਸ ਕਰਦੇ ਤਾਂ ਤਪੁ ਦਾ ਬਲੁ ਹੈ ਸੀ ਲਗਦਾ ।

If [the Guru] Himself destroy the Turks then He would have to use the Power of his devotion.

ਸੋ ਤਪੁ ਨਹੀ ਖਰਚੁ ਕੀਤਾ, ਪੰਥ ਬਣਾਇਆ ਹੈ ਤਦੁ ਦਾ । ੪੩੨ ।

But [the Guru] did not use that Power, but rather created the Panth [for that reason]

ਤਪੁ ਦੇ ਆਸਰੇ ਪੰਥ ਲੈਣਗੇ ਬਖਸ਼ਾਇ । ਸੁਤ ਸੋਈ ਹੈ, ਜੋ ਪਤਿ ਦੀ ਟਹਲ ਕਮਾਇ ।

With the support of devotion the Panth was created and received blessings. A son is one who does service to his father.

ਸਖਿ ਸੋਈ, ਜੋ ਗੁਰੂ ਕਾ ਕਹਿਆ ਕਰੇ । ਵਾਕ ਸਤਗੁਰਾਂ ਦਾ ਹਰਿਦੇ ਧਰੇ । ੪੩੩ ।

A Sikh is one who performs what the Guru has told and who enshrines the orders of the Guru in his heart.

'ਗੁਰੀ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ । ਗੁਰ ਕੀ ਕਰਣੀ ਕਾਹੇ ਧਾਵਹੁ ॥ '

[Kesar Singh quotes Guru Nanak Dev Ji's bani Dakni Onkaar, on ang 933 of Adi Guru Granth] "Do the deeds that the Guru has ordained. Why are you chasing after the Guru's actions?"

ਜੇ ਆਪ ਤੁਰਕਾਂ ਦਾ ਕਰਦੇ ਸੰਘਾਰੁ । ਤਾ ਪੰਥ ਦਾ ਕੀਕੂੰ ਕਰਦੇ ਉਧਾਰ । ੪੩੪ ।

If [Guru Ji] destroyed the Turks by Himself, then how would the Panth be liberated?

ਹੁਣੀ ਤਾਂ ਪੰਥ ਨੂੰ ਏਹੁ ਟਹਲ ਹੈ ਬਤਾਈ ।

Now this is the service that the Panth was told.

ਜੇ ਕੋਈ ਬਚਨ ਮਨਿਗਾ, ਸਫਲ ਤਸਿ ਦੀ ਕਮਾਈ ।

If one accepts these commands, then one's actions become successful.

ਨ ਮਨੇ ਤਾਂ ਗੁਰੂ ਨਾਲਿ ਤਸਿ ਦਾ ਕੀ ਰਹਿਆ ਦਾਅਵਾ ।

If one does not accept [the commands] of the Guru then what connection does he have [to the Guru] ?

ਨਾ ਇਤ ਕਾ, ਨ ਉਤ ਕਾ, ਐਵੇ ਜਨਮ ਗਵਾਵਾ । ੪੩੫ ।

Not here [in this world, and not there [in the next world], his life is wasted.

ਸਾਖ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਕੀ: 'ਪੁਤੁ ਨ ਮਨੈ ਮਾਪਿਆਂ ਕਮਜਾਤੀ ਵੜੀਐ ॥

Bhai Gurdas Ji has told us : "The son that does not obey his parents is considered a bastard"

ਨਾਰੀ ਭਤਾਰਹੁ ਬਾਹਰੀ ਸੁਖਿ ਸੋਜ ਨ ਚੜੀਐ ॥ '

Without a husband a women cannot enjoy the pleasures of bed.

'ਹੁਕਮੀ ਮੰਨੀਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੇ ਕਾ ਮਹਲ ਪਾਇਸੀ ॥ ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ ॥ ' । ੪੩੬ ।

[Kesar Singh quotes Asa ki Vaar, which is in Adi Guru Granth Sahib, ang 471] "Obeying the Order of His Will, he becomes acceptable, and then, he obtains the Mansion of the Lord's Presence. Then, he goes to the Court of the Lord, wearing robes of honour"

[This discussion continues but I have ended it at page 260 of Bansavalinama]

A photo of Mata Kali [Mother Kali] one of the manifestations of Shakti

## Lineage and Shastarvidiya - Naveen Panth Prakash

Sunday, April 25, 2010



Naveen Panth Prakash [Naveen means newer] is written by Giani Gian Singh Ji who comes from the Nirmala Sikh order, and was written in 1880 CE. This is not to be confused with Pracheen Panth Prakash [Pracheen means older] by Rattan Singh Bhangu which was written in 1804. Giani Gian Singh Ji's works are very famous in the Sikh Historical books, and it is the same book in which we first find the shabad, "Sab Sikhan Ko Hukam Hai, Guru Maniyo Granth".

The following quotes deal with the Khalsa's lineage [Jaat] and some of the Rehat given to the Khalsa.

ਜਾਂ ਦਨਿ ਅੰਮ੍ਰਿਤਿ ਛਕਤ ਯਹੀ, ਰਹਤ ਨ ਪਛਿਲੀ ਜਾਤੀ ।

On that day when you take Amrit [Khandey Di Pahul], the commandment is that you do not have a previous Caste.

ਜੁਯੋ ਭਰਿੰਗੀ ਹੁਵੈ ਕੀਟ ਤੈ, ਤੁਯੋ ਸਖਿ ਹੁਵੈ ਗੁਰੁ ਜਾਤੀ ॥ ੨੪ ॥

In the same way a Bhiringi, which transforms a [low] insect into a beautiful butterfly, a Sikh turns [beautiful] and adopts the Gurus Caste.

ਸੂਰਜ ਬੰਸੀ ਦਸਮ ਗੁਰੁ, ਛੱਤ੍ਰੀ ਭਏ ਪ੍ਰਸਾਧਿ ।

The Tenth Guru is from the Suraj Bans [Lineage], the famous Kshatriya caste.

\*Suraj Bans refers to how Guru Gobind Singh Ji's lineage traces back to Ram Chandra's lineage.

ਯਾਹੀ ਤੇ ਸਭਾਖਾਲਸਾ, ਛੱਤ੍ਰੀ ਬਰਣ ਅਬਾਧਿ ॥ ੨੫ ॥

In this way all the Khalsa turn into one [caste] of Kshastriya.

[Naveen Panth Prakash, pg. 1581, Vol. 3]

Later on in Naveen Panth Prakash, Giani Gian Singh mentions some of the Rehat that was given to the Khalsa Singhs.

ਪਾਹੁਲ ਖੰਡੇ ਕੇਰ ਛਜੱਈਏ । ਸਸਤ੍ਰ ਬਦਿਯਾ ਸਬੈ ਸਖਿੱਈਏ ।

Take Khandey Di Pahul and all should learn Shastar Bidiya [the science of arms].

ਵਾਹਗੁਰੂ ਕੀ ਫਤੇ ਗਜੱਈਏ । ਸਸਤ੍ਰ ਬਸਤ੍ਰ ਤਨ ਸਜਵੱਈਏ ॥੪੦॥



Chant Vahiguru Ki Fateh [The victory is the Lords], and adorn yourself with weapons and clothes.

ਸਖਿਯਾ ਜੰਗ ਕਰਨ ਕੀ ਦੱਈਏ । ਸਘਿ ਨਾਮ ਇਨੀ ਕੇ ਰਖਵੱਈਏ ।

Give the teachings of how to wage war, in this way you shall retain the name Singh.

ਗਾਥ ਬੀਰ ਰਸ ਸੀ ਸੁਨਵੱਈਏ ।

Listen to the stories which inspire 'Bir Ras' [warrior spirit].

[Naveen Panth Prakash, pg. 1571, Vol. 3]

Again Giani Gian Singh mentions the Rehat that was told to the Singhs.

ਖੇਲੈ ਨਤਿ ਸ਼ਕਿਾਰ ਬਨਨ ਮੈ, ਮਾਰੀ ਮੁਰਗਿ ਬਹੁ ਖਾਵੈ ।

Always partake in hunting, [practice] killing deer and then eat your hunt.

ਘੋੜਨ ਪਰ ਅਸਵਾਰ ਹੋਇ ਕਰੀ, ਸਜ ਕੈ ਸ਼ਸਤਰ ਸਾਰੇ ।

Ride horses and wear all sorts of weapons.

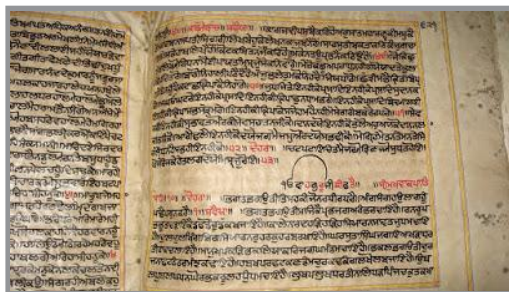
ਸ਼ਸਤਰ ਬੁਯੀ ਸੀਖ ਸਖਿਵੈ, ਜਪੈ ਅਕਾਲ ਅਕਾਲੇ ।

Learn Shastar Bidya [the science of Arms], and chant Akaal Akaal

[Naveen Panth Prakash, pg. 1589, Vol. 3]

## Vaar Sri Bhagauti Ji Ki - Rare Bani Translated

Thursday, April 29, 2010



This bani is called Vaar Sri Bhagauti or Bhagat Bhagauti Vaar, and is not to be confused with Vaar Sri Bhagauti in Dasam Sri Guru Granth which is also referred to as Chandi Di Vaar. This bani does appear in Dasam Sri Guru Granth in various old handwritten copies but not in the standard published version. Please view the attachments at the bottom to see an old handwritten copy of Dasam Sri Guru

Granth with this Vaar Bhagauti in it.

Furthermore, Bhai Kahn Singh Nabha has wrote the entire bani in his Mahan Kosh under the entry of, Vaar Sri Bhagauti Ji Ki. This is not the second Vaar Sri Bhagauti Ji Ki it is infact the third. Sri Guru Gobind Singh Ji Maharaj wrote another Vaar Sri Bhagauti Ji Ki in Sri Sarbloh Granth, on page 144 of Vol. II of the Steek. The writer of the steek even mentions the passage which is translated below which finds itself in the main important handwritten Dasam Sri Guru Granth Sahib copies.

One can also find a copy of this bani in the Hazuri Das Granthi. A special thanks goes out





to Harkinder Singh Ji who completed the translation for this bani.

ੴ ਸ੍ਰੀ ਵਾਹਗਿਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

Victory & Blessings Of One God Abound

ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ ॥

May Sri Bhagauti Protect

ਵਾਰ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਕੀ ਦਸਵੀ ॥

An Ode to the Sword - the Divine Power

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ਦਸਵੀ ॥

Uttered by Patishahi 10 Sri Guru Gobind Singh Ji

ਦੋਹਰਾ ॥ ਭਗਤ ਭਗਉਤੀ ਤਸਿ ਕੀ ਜੋ ਰਣਧੀਰ ਧਰੇ ॥

Dohira: I, the divine Bhagauti, only belong to those devotees who stay steadfast and resolute in the battle field.

ਹਉ ਅੰਗ ਸੰਗ ਤੇ ਲਾਗ ਹੂੰ ਜੋ ਪਾਛੈ ਪਗ ਨਾ ਧਰੇ ॥

For those who do not take a single step back in the battle field, I remain close to them as if I am part of their bodies.

ਸਵਯਾ ॥ ਭਗਤ ਭਗਉਤੀ ਸਾਜ ਕੈ ਪ੍ਰਭੂ ਜਗ ਅਰੰਭ ਰਚਾਇ ਹੈ ॥

God created divine sword before beginning the task of creation of the world.

ਰੱਣ ਰੂਪ ਭਭੂਤ ਚੜ੍ਹਾਇ ਕੈ ਡੱਫ ਡਉਰੂ ਡੰਕ ਬਜਾਇ ਹੈ ॥

In the battle field, God smeared divine ash on his body, and started kettle drums in jubilation.

ਕੱਲ ਨਾਰਦ ਹੱਝ ਹੱਝ ਹਸਿਆ ਰਣ ਸਾਬਤ ਜੁਧ ਮਚਾਇ ਹੈ ॥

Kalyugi Narad burst with laughter as the battle began to rage.

ਦੁਲ ਦੁਲ ਖਗਿ ਬਗਿਸਿਆ ਰਣ ਕਹਰ ਕੁਹਰ ਬਰਖਾਇ ਹੈ ॥

Just like lions are jubilant to jump at their targets, there is joy on the faces of the brave fighters.

ਘਰ ਸੁਤਾ ਸਘਿ ਜਗਾਇਆ ਖੱਝ ਧਰਤੀ ਹਾਂਕ ਚਲਾਇ ਹੈ ॥

It is as if the sleeping lion has been awakened, and its growl has shook the earth.

ਮਾਨੁਖ ਪਕੜ ਭਕੋਲਿਆ ਕਰ ਜੱਗ ਘਮੰਡ ਮਚਾਇ ਹੈ ॥

Men who took the sword in their hands, they destroyed the pride of the oppressors.

ਭਕਲ ਭਗਉਤੀ ਦੁਰਜਨਾ ਫੜ ਡੁਮਚੁਰ ਕਫ ਤੰਗਲ ਖੋਲ ਬਹਾਇ ਹੈ ॥

Holding the sword in their hands they squeezed the blood of the wicked. The sword has cut open their skulls and blood flowed from their skeletons, like rivers.

ਉਥਲ ਪੁਥਲ ਘਪਨ ਘਪਰੋਲ ਤਕਰੂਲੋ ਧੁੰਧ ਮਚਾਇ ਹੈ ॥

This sword created complete chaos and turned things upside down, the dust created in the battlefield has blinded all

ਲੁਥ ਪਲੁਥ ਧਰਤੀ ਨਾਲ ਧੌੜ ਪਜਿਰ ਕੁਤਕ ਘਾਇ ਹੈ ॥

The earth is saturated with blood and skeletons are scattered all over the battle ground.

ਲਪਟ ਝਪਟ ਲੈ ਤੇਗ ਨਾਲ ਰਣ ਸੂਰੋ ਘਾਨ ਘੜਾਇ ਹੈ ॥

The brave ones are jumping fiercely to strike the enemy down.

ਖੱਚਕ ਖਫਨ ਜਹਾਂ ਜਮ ਧੜੇ ਰਣ ਲੁਥ ਪਲੁਥ ਖਪਾਇ ਹੈ ॥

The coffins, and messengers of death are devouring the dead in the battle field.

ਰਕਤ ਪਲੇਟੀ ਜੋਗਨੀ ਰਣ ਦੁਰਜਨ ਖੋਤ ਖਪਾਇ ਹੈ ॥

The blood drenched sword is decimating the wicked in the field of the battle.

ਚੁੰਡ ਮੁੰਡ ਘਮਸਾਨ ਖੋਤ ਰਣ ਜੰਭਕ ਗਰਿਝ ਅਘਾਇ ਹੈ ॥

There are body parts scattered all over the field, and jackals and vultures have arrived to

feed upon them

ਕੜ ਧੜ ਦੜ ਕੇ ਪੜਛਯਨ ਭੜਿ ਸੈਲ ਹੀ ਸੈਲ ਭੜਿਓ ਹੈ ॥

There are body parts scattered all over the field, and jackals and vultures have arrived to feed upon them.

ਗਗਨ ਕੜਕੀ ਬਜਿਲੀ ਪ੍ਰਲੋ ਪ੍ਰਲੋਕ ਖਪਾਇ ਹੈ ॥

The sound of the sword striking left and right appears as if boulders are striking with each other

ਉਤ ਧੂ ਲੋਕ ਮੁੰਡ ਮਚਾਇਨ ਬਹੁ ਮੁੰਡਕ ਮੁੰਡ ਭੜਾਇ ਹੈ ॥

The sound of sword striking is as if lightening is striking and day of Armageddon has reached close.

ਥਰ ਹਰ ਕਪੋ ਧਰਮ ਰਾਇ ਰਣ ਸੂਰੇ ਘਾਣ ਘੜਾਇ ਹੈ ॥

The slain heads are hitting each other that is causing the Dharam Raja (King of angels of death) to tremble with fear.

ਸਜੇ ਬੋਹਥ ਚਕਾਇ ਕਰ ਖੋਬੋ ਖੜਗ ਮਚਾਇ ਹੈ ॥

In left hand they hold the heads and with right hand they strike the sword.

ਨਬਿੜਾ ਹਦਿ ਤੁਰਕ ਦਾ ਰੱਣ ਘਤਿ ਖੜਗ ਚੁਕਾਇ ਹੈ ॥

The conflict between the Hindus and Turks will be decided today only by divine sword in this battle of righteousness.

ਜਗ ਅਰੰਭ ਤਹਿ ਜੁਗਰਣ ਮਾਸ ਮਨੁਖ ਘੜਾਇ ਹੈ ॥

This is how the beginning of the world witnessed the divine sword feeding upon flesh of the wicked.

ਰਕਤ ਖੱਪਰ ਭਰ ਜੋਗਨੀ ਰਣ ਮਸਤ ਮੰਗਲ ਗੁਣ ਗਾਇ ਹੈ ॥

The divine sword drank the blood of the wicked by filling their skulls with it. This is how the holy sword was pleased and sang the divine song to celebrate death of wickedness from this earth

ਕੇਸ ਬਨਿ ਸਰਿ ਕੁਟੀਐ ਚੰਘੀੜੇ ਕਵਨ ਛੁਡਾਇ ਹੈ ॥

Those who have no hair on their heads, when struck on bare heads cry in pain, and no one comes to their rescue

ਹੁਕਮ ਮਨੋ ਪ੍ਰਭੁ ਬਖਸ਼ ਲੈ ਨਗਿਰਿਆ ਨੇ ਇਹ ਸਜਾਇ ਹੈ ॥

Those without a Guru are punished like this. However, those who submit to the divine will, are accepted with honour before God.

ਫਤਹ ਜੰਗ ਗੋਬਿੰਦ ਸਾਧਿ ਦੱਲ ਕੋਟਕ ਕੋਟ ਖਪਾਇ ਹੈ ॥

I, Guru Gobind Singh ji, am always victorious in the battle field, and millions of drones of enemy armies are destroyed [by my sword]

ਦੋਹਰਾ ॥

ਆਸਾ ਨਾ ਕਰ ਬ੍ਰਹਮਨਾ ਨਾ ਪਰਸੇ ਪਗ ਜਾਇ ॥

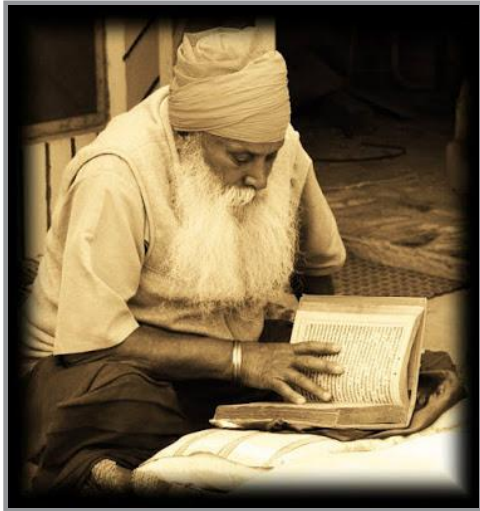
Do not put faith in Brahmins and do not touch their feet [in respect].

ਆਪ ਤ੍ਰਯਾਗਿ ਦੂਜੇ ਲਗੇ ਕੁੰਭੀ ਨਰਕ ਮਹਿ ਪਾਇ ॥੧॥

Forsaking your True Self [Atma] and praying to another [Brahmins] you shall go to the worst hell.

## Giani Baba Inderjit Singh Ji

Tuesday, May 11, 2010



This site is dedicated and runs with the blessings of Giani Baba Inderjit Singh Ji. Below is a Kabit which I have written for Baba ji.

ਕਬੀਤ ।

ਜਤੀ ਸਤੀ ਕੇ ਪ੍ਰਧਾਨ, ਸਚੁ ਸੁਚ ਕੇ ਗਿਆਨ, ਗੁਰੂ ਵਦਿਆ ਕੇ ਧਾਮ, ਨਮੋ ਗੁਰਦੇਵ ਕੇ ।

The foremost [practitioner] of restraint and truth, having knowledge of Truth and purity, [Babaji is] the house of knowledge of the Guru, my salutations to Gurdev Ji !

ਸ਼ਰਿਮਣ ਵਦਿਵਾਨ, ਸਭ ਜਾਨਤੀ ਜਹਾਨ, ਦੇਣ ਸੁਮਤੀ ਸੁਜਾਨ, ਪਰੇ ਜੋ ਚਰਨ ਕੇ ।

The highest scholar, the whole world knows [of Babaji], Babaji is the giver of correct wisdom and intellect, I bow to Baba Ji's feet.

ਮਨਿ ਰਸਨ ਬਖਾਨ, ਬੈਰਾਗ ਹਰਿਦ ਧ੍ਰਾਨ, ਬਥਿਕ ਬੁੱਧ ਜਾਨ, ਨਮੋ ਬਾਰ ਬਾਰ ਕੇ ।

His words [from his tongue] are so sweet, and inspires a yearning for God in my heart, [Baba Ji] has the discriminatory intellect [to know Good from Bad], and I [give my] salutations over and over again.

ਪ੍ਰੋਖ ਗਿਆਨ ਕੇ ਦਾਤਾਰ, ਆਸੁਰੀ ਸੰਪਦਾ ਬਦਿਾਰ, ਮੇਘਨਾਦ ਹਰੀ ਨਾਮ, ਸਦਾ ਪਰਨਾਮ ਕੇ ।

[Baba Ji] is the giver of Proksh wisdom [gyaan], the destroyer of the evil enemies, Meghnaad Hari his name and I always bow in reverence to him.

## Dussherra - Importance in Sikhism

Monday, May 17, 2010

Please listen to the katha by Giani Baba Inderjit Singh Ji, it is about 20mins in length but it covers why Gurburabs are celebrated, why Dusshera is celebrated in the Sikh tradition, why and how Hanuman was granted a Kachera by Ram Chandra Ji, and Shastar Pooja [worship of weapons] during Dusshera.

This is an important katha to listen to for those who think the celebrating of Dusshera is not part of the Sikh tradition.

Bansavalinama written in 1769 CE by Kesar Singh Chibber also mentions the celebrating of Dusshera. Kesar Singh Ji writes:

ਦੁਸ਼ਹਰੇ ਦੇ ਦਨਿ ਪੂਜਾ ਸ਼ਸਤ੍ਰਾਂ ਦੀ ਕਰਨ । ਚੰਡੀਪਾਠ ਕੀਤਾ ਰਸਨਾ ਦਾ ਉਚਾਰਨ ।



On the days of Dusshera, worship your weapons. From your mouths you should recite the ballads of Chandi [Chandi Chritars and Chandi Di Vaar].

ਧੂਪ ਦੀਪ, ਪੁਸ਼ਪ, ਬਹੁਤ ਹੋਵੈ ਸੁਗੰਧਿ । ਕੇਸਰ, ਚੰਦਨ, ਚਉਰ ਝੁਲੰਤ ॥੩੯੦॥  
[Worship your weapons by using] lots of Incense, Gee-lamps, flowers and nice fragrances. [Use] Saffron, Sandalwood and a Wisk to wave [above your weapons].

- Bansavalinama pg. 161 ਬੰਸਾਵਲੀਨਾਮਾ ਪੰਨਾ ੧੬੧

The tradition of celebrating Dusshera continues today in the Sikh tradition followed by most notably the Budha Dal Nihung Sikhs and Takht Hazur Sahib, who recite Chandi Chritars and Chandi Di Vaar,

along with Raam-avtar [a section from Dasam Sri Guru Granth Sahib which deals with the life story of Ram Chandra] and a pothi called Dusshera Mahatam, which is a pothi with various shabads in it dealing with the occasion. This year Dusshera will be held on Sunday October 17th.

For those who think lowly of Raam Chandra, they should ponder over the works of Bhai Gurdas Ji where he writes:

ਰਾਮਚੰਦ੍ਰ ਨਰਿਮਲੁ ਪੁਰਖੁ ਧਰਮਹੁ ਸਾਇਰ ਪਥਰ ਤਰਣਾ ॥

Ram was a spotless person and due to his sense of dharma (responsibility), even the stones floated in ocean.

ਬੁਰਿਆਈਅਹੁ ਰਾਵਣ ਗਇਆ ਕਾਲਾ ਟਕਿਾ ਪਰ ਤ੍ਰਕਿਅ ਹਰਣਾ ॥

On account of wickedness Ravan went away (was killed) with the stigma of stealing another's wife.

ਰਾਮਾਇਣੁ ਜੁਗਿ ਜੁਗਿ ਅਟਲੁ ਸੇ ਉਧਰੇ ਜੋ ਆਏ ਸਰਣਾ ॥

Ramayan (the story of Ram) is ever firm (in the mind of people) and whosoever seeks shelter (in it) goes across (the world ocean).

ਜਸ ਅਪਜਸ ਵਚਿ ਨਿਡਿਰ ਡਰਣਾ ॥

Dharma-abiding people earn glory in the world and those who undertake evil adventures get infamy.(18)

To view the shabad click here: <http://sikhitothemax.com/page.asp?ShabadID=6249>

The above is a painting of Ram Chandar [on the right] shooting an arrow which would kill the 10-headed Demon King Ravan [on the left]

# Praise of Devi - Passage from Dasam Granth

Wednesday, May 19, 2010



Above is a photograph of a beautiful handwritten Dasam Sri Guru Granth Sahib manuscript which portrays Guru Nanak Dev Ji on the left side, Guru Gobind Singh Ji on the right side and in the middle the Devi, this particular form of the Devi is Saraswati. This manuscript is estimated to be written in the early to mid 1800s.

Below is a passage from the start of Krishnavatar [the section which describes the life story of Krishna], from Dasam Sri Guru Granth Sahib Ji. For more information on the role of Devi in Sikh Dharam please view other articles on the blog such as,

Ugandanthi Explanation, Khalsa Dharam Shaastar, and Bhagauti Astotar Katha.

ਅਥ ਦੇਵੀ ਜੂ ਕੀ ਉਸਤਤ ਕਥਨੰ ॥

Now begins the description in praise of the goddess

ਸ੍ਵੈਯਾ ॥

SWAYYA

ਹੋਇ ਕ੍ਰਪਿਾ ਤੁਮਰੀ ਹਮ ਪੈ ਤੁ ਸਭੈ ਸਗਨੰਗੁਨ ਹੀ ਧਰਹਿੰ ॥

On receiving Thy Grace, I shall assume all the virtues;

ਜੀਅ ਧਾਰ ਬਚਿਾਰ ਤਬੈ ਬਰ ਬੁਧੰਮਹਾਂ ਅਗਨੰਗੁਨ ਕੇ ਹਰਹਿੰ ॥

I shall destroy all the vices, ruminating on Thy attributes in my mind;

ਬਨਿੰ ਚੰਡ ਕ੍ਰਪਿਾ ਤੁਮਰੀ ਕਬਹੂੰ ਮੁਖ ਤੇ ਨਹੀ ਅੱਛਰ ਹਉ ਕਰਹਿੰ ॥

O Chandi! I cannot utter a syllable from my mouth without Thy Grace;

ਤੁਮਰੇ ਕਰ ਨਾਮੁ ਕਧਿੰ ਤੁਲਹਾ ਜਮਿ ਬਾਕ ਸਮੁੰਦ੍ਰ ਬਥਿ ਤਰਹਿੰ ॥ ੫ ॥

I can ferry across the ocean of Poesy, on only the boat of Thy Name.5.

ਦੋਹਰਾ ॥

DOHRA

ਰੇ ਮਨ ਭਜ ਤੂੰ ਸਾਰਦਾ ਅਨਗਨ ਗੁਨ ਹੈ ਜਾਹੀ ॥

O mind! Remember the goddess Sharda of innumerable qualities;

ਰਚੋ ਗੁਰੰਬ ਇਹ ਭਾਗਵਤ ਜਉ ਵੈ ਕ੍ਰਪਿਾ ਕਰਾਹੀ ॥ ੬ ॥

And if she be kind, I may compose this Granth (based on) Bhagavata.6.

ਕਬਤਿ ॥

KABIT

ਸੰਕਟ ਹਰਨ ਸਭ ਸਾਧਿਕੀ ਕਰਨ ਚੰਡ ਤਾਰਨ ਤਰਨ ਸ਼ਰਨ ਲੋਚਨ ਬਸਿਲ ਹੈ ॥

The large-eyed Chandika is the remover of all sufferings, the donor of powers and support of the helpless in ferrying across the fearful ocean of the world;

ਆਦਿ ਜਾਕੈ ਆਹਮ ਹੈ ਅੰਤ ਕੋ ਨ ਪਾਰਾਵਾਰ ਸ਼ਰਨ ਉਥਾਰਨ ਕਰਨ ਪ੍ਰਤਪਾਲ ਹੈ ॥

It is difficult to know her beginning and end, she emancipates and sustains him, who takes refuge in her,

ਅਸੁਰ ਸੰਘਾਰਨ ਅਨਕਿ ਕੁਖ ਜਾਰਨ ਸੋ ਪਤਤਿ ਉਧਾਰਨ ਛਡਾਏ ਜਮਜਾਲ ਹੈ ॥

She destroys the demons, finishes various types of desires and saves from the noose of death;

ਦੇਵੀ ਬਰ ਲਾਇਕ ਸਬੁਧਹਿ ਕੀ ਦਾਇਕ ਸੁ ਦੇਹ ਬਰ ਪਾਇਕ ਬਨਾਵੈ ਗ੍ਰੰਥ ਹਾਲ ਹੈ ॥ ੭ ॥

The same goddess is capable of bestowing the boon and good intellect; by her Grace this Granth can be composed.7.

ਸੁਵੈਯਾ ॥

SWAYYA

ਅੱਦ੍ਰ ਸੁਤਾ ਹੁੰ ਕੀ ਜੋ ਤਨਯਾ ਮਹਿਸ਼ਾਸੁਰ ਕੀ ਮਰਤਾ ਫੁਨੀ ਜੋਊ ॥

She, who is the daughter of the mountain and the destroyer of Mahishasura;

ਇੰਦ੍ਰ ਕੋ ਰਾਜਹੀ ਕੀ ਦਵਿਯਾ ਕਰਤਾ ਬਧ ਸੁੰਭ ਨਸਿੰਭਹੀ ਦੋਊ ॥

She, who is the bestower of the kingdom of Indra, the King of Demi-Gods, by killing Sumbh and Nisumbh;

ਜੋ ਜਪ ਕੈ ਇਹ ਸੇਵ ਕਰੈ ਬਰ ਕੋ ਸੁ ਲਹੈ ਮਨ ਇੱਛਤਾ ਸੋਊ ॥

He, who remembers and serves her, he receives the reward to his heart's desire,

ਲੋਕ ਬਧਿ ਉਹ ਕੀ ਸਮ ਤੁੱਲ ਗਰੀਬ ਨਵਿਜ ਨ ਦੂਸਰ ਕੋਊ ॥ ੮ ॥

And in the whole world, none other is the supporter of the poor like her.8

ਇਤੀ ਸ਼੍ਰੀ ਦੇਵੀ ਜੂ ਕੀ ਉਸਤਤੀ ਸਮਾਪਤਮ ॥

End of the praise of the goddess,

## 'Akal Akal Akal' - Sri Sarbloh Granth Passage Translated

Saturday, May 22, 2010

Below is a passage from Sri Sarbloh Granth Sahib Ji which has been translated. The last pauri of the post has been posted before but I have added the two previous pauris along with an audio of Giani Baba Inderjit Singh Ji reciting the entire passage. According to Baba Ji these svaiya's would be recited by the Nihung Singhs great fervor, one will understand why when reading the last line. Please press the play button below to listen to the passage being recited.





ਮਲਾਰ ॥

ਭੂਲ ਛਮੇ ਸ੍ਰੀ ਨਾਥ ਰਮਾਪਤੀ, ਹੋ ਕਰੁਨਾ ਨਧਿ ਦਾਸ ਤੁਹਾਰੋ ॥

Oh Master of Maya, Ramapat, the Treasure of Mercy, please forgive the mistakes of this servant of yours.

ਅਵਗੁਨ ਕੋਟੀ ਭਰੇ ਅਪਰਾਧੀ ਅਵਗੁਨਾ ਦੇਖ ਨ ਨੈਕ ਬਚਿਾਰੋ ॥

I am filled with tens of millions of bad qualities and sin, I have no honour and I do not know the slightest bit about sins [how to discriminate between virtue and sin].

ਜੋ ਹਮ ਪੂਤ ਕੁਪੂਤ ਸਭੀ ਬਧਿਅਵਗੁਨ ਚੂਕ ਨ ਦਾਸ ਚਤਿਾਰੋ ॥

I am a bad son of yours in every way, but please do not think about my bad qualities and mistakes.

ਬਾਹ ਗਹੇ ਕੀ ਲਾਜ ਕਰੋ ਮੁਝ ਹੋ ਭਗਵੰਤ ਦਯਾ ਕਰ ਤਾਰਹੁ ॥੨੨੬॥੮੫੬॥੧੬੧੦॥

Oh Bhagvant, grab my arm and protect my honour, be compassionate towards me and carry me across [the dreadful ocean that is the world].

ਮਲਾਰ ॥

ਜਾਨਹੁ ਜਾਨ ਸੁਜਾਨ ਸਭੀ ਬਧਿਅਰਦਾਸ ਇਹੈ ਭਵ ਤਾਪ ਨਵਿਾਰਹੁ ॥

Oh all knowing Lord, this is my prayer, please eradicate my disease of fear

ਜਨਮ ਮਰਨ ਦੋਉ ਤ੍ਰਾਸ ਬਡੇ ਜਮਫੰਧ ਕਟੇ ਭਵ ਪਾਰ ਉਤਾਰਹੁ ॥

The anxiety of both life and death are huge, cut away the noose of Death and take me across [the dreadful ocean that is the world].

ਹੈ ਮਤੀਮੰਦ ਅਨਾਥ ਹੋ ਨਾਥ ਦਰਦਿਰ ਹਰੋ ਮੁਹੀ ਲੋਹੁ ਉਬਾਰਹੁ ॥

My thinking is low and dirty, I am but an orphan, Oh my Master ! Destroy my disease and save me !

ਦਾਸ ਗੁਬੰਦ ਬਿਜ੍ਯ ਸਤਗੁਰੁ ਕੀ ਬਾਹ ਦੇ ਬਾਹ ਦੇ ਮੁਹੀ ਨਸਿਤਾਰਹੁ ॥੨੨੭॥੮੫੭॥੧੬੧੧॥

Says servant [Guru] Gobind [Singh], victory belongs to Satiguru [True Guru] Lord, give me your arm, give me your arm and grant me salvation !

ਮਲਾਰ ॥

ਜੇ ਉਪਮਾ ਸ੍ਰੀ ਨਾਥ ਕੀ ਗਾਇ ਹੈ ਤੇ ਭਵ ਫਾਸੀਨ ਫੇਰ ਪਰੇਗੇ ॥

Whoever sings the praises of the Lord of Maya, will never be trapped in the noose (of death)

ਆਰਤਿ ਜੱਗ ਕਰੇ ਹਰੀ ਹੇਤੂ ਰਹੈ ਸ੍ਰੀ ਨਾਥ ਨਸ਼ਿਚੈ ਕੈ ਤਰੇਗੇ ॥

Those who worship the Lord with love and recite His name with complete faith, they shall merge with the Lord Master

ਪੂਜਥੇ ਜੋਗ ਨ ਔਰ ਹੈ ਦੂਸਰ, ਏਕ ਗੁਪਾਲ ਗੁਪਾਲ ਕਰੇਗੇ ॥

(Those that realize that) only The Lord is worthy of worship, and those that recite the One (advait) Gopal (the one who takes care of the world)

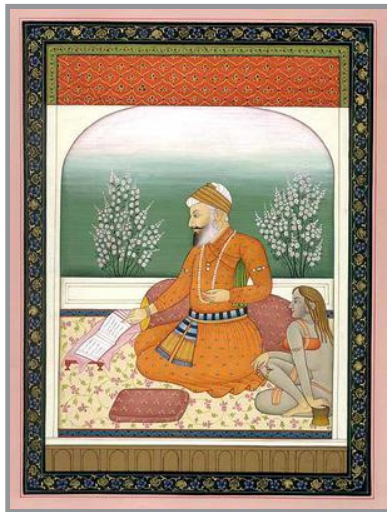
ਲੋਕ ਸੁਖੀ ਪਰਲੋਕ ਖਲਾਸ ਅਕਾਲ ਅਕਾਲ ਅਕਾਲ ਕਰੇਗੇ ॥ ੨੨੮॥੮੫੮॥੧੬੯੨॥

Those who recite, Akaal ! Akaal ! Akaal ! (The Timeless Lord), in this world will experience happiness and in the next will be liberated.

Page: 176 Chapter 2, Vol. I, Sarbloh Granth

## Namo Guru Arjan - Suraj Prakash

Thursday, June 03, 2010



ਅਰਜਨ ਸਰ ਸੇ ਵਾਕ ਜਨਿ, ਬਦਿਤ ਸੁਜਸ ਅਰਜਨੰ ।

He, who's speech is perfect like Pandva Arjan's arrows, and whos praise shines throughout the whole world,

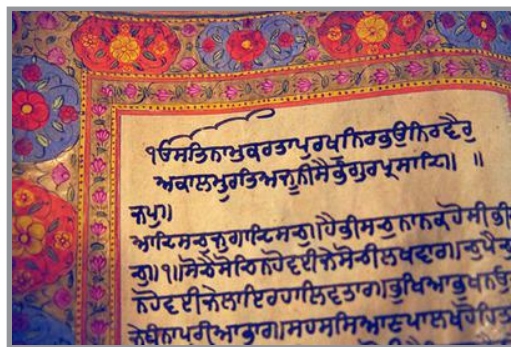
ਅਰਜਨੀ ਦਾਸਨੀ ਕੀ ਸਨੁਤੀ, ਨਮੋ ਗੁਰੂ ਅਰਜਨੰ ॥੭॥

Who listens to the plea's of His servants, my salutations to that One, Guru Arjan Dev Ji.

Suraj Prakash, Raas 3 ਸੂਰਜ ਪ੍ਰਕਾਸ਼, ਰਾਸ ੩  
Painting of Sri Guru Arjan Dev Ji Maharaj

## Pelha Prakash of Adi Granth in Harimandar Sahib

Friday, September 10, 2010



Vadhiyana to all for the Pelha Prakash of Adi Granth Sahib in the Harimandar Sahib.

After Sri Guru Arjan Dev Ji installed the Adi Granth in Harimandar Sahib the Guru gave updes [teaching] to the Sangat [congregation] about the Granth.

Kavi Santhok Singh Ji writes in his Gurpratap Suraj Prakash Granth that Guru Arjan Dev Ji said:

ਗੁਰਬਿ ਜਹਾਜ ਸੁ ਭੋਜਲ ਕੇ ਤਰ ਜਾਤੀ ਸੁਖੇਨ ਜਨੀ ਚਤਿ ਲਾਯੇ ॥੪॥

The Granth is a vehicle [which gives liberation] whosoever implants [the teachings] in their mind they are easily taken across [the terrible ocean].



ਸ੍ਰੀ ਸੁਰ ਕੋਰ ਸਰੀਰ ਜੁਊ ਸਭਾਥਾਨ ਸਮੈ ਸਭਾਨਾ ਦਰਸੈ ਹੈ ।

The body of the Guru is sometimes not available for Darshan, as time and space permit.

ਗੁਰਬਿ ਰਦਿਾ ਗੁਰ ਕੇ ਇਹ ਜਾਨਹੁ ਉੱਤਮ ਹੈ ਸਭਾਕਾਲ ਰਹੈ ਹੈ ।

However, recognize the Granth as the heart of the Guru, it is highest because it will be viewable in all times and places.

ਮੇਰੇ ਸਰੂਪ ਤੇ ਯਾਤੋ ਹੈ ਦੀਰਘ ਸਾਹਬਿ ਜਾਨਾਇਦਾਇਬ ਕੈ ਹੈ ।

For this reason recognize the Granth Sahib as the Greater Master, and respect it as such.

ਪੂਜਹੁ ਚੰਦਨ ਕੇਸਰ ਕੇ ਘਸੀਧੂਪ ਧੁਖਾਇ ਕੈ ਫੂਲ ਚਵੈ ਹੈ ॥੫॥

Worship the Granth with ground sandalwood and saffron, by lighting incense, and putting flowers [on the Granth].

- Gurpratap Suraj Prakash Granth, Raas 3, Adaaie [Chapter] 50

## Updesh [Teaching] to the Khalsa - Sarbloh Granth

Friday, September 17, 2010

Below is a passage from Sri Sarbloh Granth Sahib Ji where Guru Gobind Singh Ji gives updesh [teaching] to the Khalsa. This follows the Mangla Charan [preamble] and is just before the main story of Sarbloh Granth.

ਉਠ ਪ੍ਰਭਾਤੀਕਰਹੁ ਇਸਨਾਨਾ, ਪਦ ਪੰਕਜ ਮਹੀਲੀਨਾ ॥

Wake up in the early hours of the morning, and merge with the Lotus Feet [of the Lord].

ਜਥਾ ਸਕਤੀਦਾਨ ਭੂਖੇ ਕਹੁ, ਨਮਿਖ ਨਮਿਖ ਰੰਗ ਭੀਨਾ ॥

As much as your means allow give charity to the hungry, in every moment be entrenched in the love [colour] of Vahiguru.

ਕ੍ਰੋਧ ਨਵਿਾਰ, ਦਯਾ ਮਨ ਲਾਵਹੁ, ਹਸਿਾ, ਦੁਰਮਤੀ ਤ੍ਰਯਾਗੇ ॥

Destroy anger, instill compassion in your mind, disregard violence and poor thinking.

ਇਕਮਨ ਹੋਇ ਭਜਹੁ ਨਾਰਾਇਨ, ਖਮਿਾ ਧਰਮ ਅਨੁਰਾਗੇ ॥

With one mind worship Narayan, create a love for forgiveness and righteousness.

ਤੀਰਥ, ਬਰਤ, ਨੇਮ, ਸੁਚੀਕ੍ਰਯਾ, ਸੀਲ, ਸੰਤੋਖ, ਆਚਾਰੇ ॥

[Make] Pilgrimages, desireless worship, the Name, truthful actions, restraint, contentment your nature.

ਪੂਜਾ, ਤਲਿਕ, ਹੋਮ, ਗਾਯਤ੍ਰੀ, ਸੰਧ੍ਯਾ, ਤਰਪਨ ਧਾਰੇ ॥

Conduct worship, [adorn a] Tilak, [conduct] Havans, [recite] Gayatri [mantras], worship at the prescribed times, instill these virtues [in your heart].

ਗੁਰੁ, ਠਾਕੁਰ, ਪਤਿ, ਮਾਤ, ਬੰਧ ਜਨੁ, ਮਸ਼ਿਟੀ ਬਚਨ ਅਭਲਿਖੇ ॥

Speak sweetly to your Guru, your Takhur, Father, Mother, and in laws.

ਸਭਾ ਕੀ ਰੇਨੁ ਹਇ ਰਹੇ ਪੰਖਰੁ, ਮੰਦਾ ਕਸਿਹੀਨ ਭਾਖੇ ॥੯॥

Become the dust from the feet of others and stay humble, do not call anyone else bad.

ਇਸ੍ਟ, ਦੇਵ, ਰਖੀ, ਪਤਿਰ, ਬ੍ਰਹਮਨ, ਗਉ, ਅਭ੍ਯਾਗਤੀ ਮਾਨੋ ॥

Recognize [respect] your Beloved, God, Sages, your Father, the Brahman, the Cow, and those who have their face to the Guru

ਕੀਟ ਹਸਤੀਮੇਰੁ, ਤ੍ਰਣਨਿਨ ਮਹੀ, ਸਰਬ ਨਰਿਜਨੀ ਜਾਨੋ ॥

In a small ant, a large elephant, a massive mountain and even in a small blade of grass, the Lord Niranjan resides in all.

ਸਤ੍ਯ ਰੂਪ ਆਤਮ ਅਬਨਿਸ਼ੀ, ਬ੍ਰਹਮ ਸਤਿ ਪਹਿਚਾਨੋ ॥

Your true Aatma [form] never dies, recognize Braham [God] as always true as well.

ਏਕ ਬ੍ਰਹਮ ਸਭ ਘਟੀਘਟੀ ਪੂਰਨ, ਆਦਿ ਪੁਰਖੁ ਭਗਵਾਨੋ ॥੧੦॥

The One Braham is in all; Bhagvaan was here from the very beginning.

Page: 81 Chapter 1, Vol. I, Sarbloh Granth

Notes:

ਪੂਜਾ, ਤਲਿਕ, ਹੋਮ, ਗਾਯਤ੍ਰੀ, ਸੰਧ੍ਯਾ, ਤਰਪਨ ਧਾਰੋ ॥

Tilak has traditionally been seen a sign [nishan] of someone who does worship [bhagati] of Parmesvhar. At Takht Sri Hazur Sahib they still apply Tilaks to pilgrims. Traditionally when the Gurgaddi was passed to another Guru a Tilak was adorned as part of the ceremony. Furthermore, anointing weapons [shastars] with blood is also seen as a form of Tilak, a practise which can be seen at Takht Sri Hazur Sahib and within the Nihung Singh groups.

Hom here refers to Havans. Havan is a traditional practise where a fire is lighted and various materials are poured into the fire. For the Khalsa, Giani Baba Inderjit Singh Ji explained that making langar is a form of hom, as it uses fire and provides for the poor. Furthermore, traditionally the Khalsa would lite Havans when reading Dasam Guru Granth Sahib Ji or when preparing for war. It was seen to appease Vahiguru's Shakti, Chandi. Baba Deep Singh Ji before fighting the Mughals performed a Havan as recorded in Naveen Panth Prakash [written in the 1800s], it says:

ਸੁਨੀ ਬੇਅਦਬੀ ਬਹੁ ਗੁਰਦੁਵਾਰੈ । ਚੰਡੀ ਚੜੀ ਤਾਂਹੀ ਅਤੀ ਭਾਰੈ ।੯।

When hearing about the disrespect at the Gurdrawa [Harimandar], The spirit of Chandi arose within him [Baba Deep Singh Ji Shaheed]

ਸੁਨੀ ਸਿਘ ਪਾਠ ਅਖੰਡ ਕਰਾਯੋ । ਹਮਨ ਕਰਯੋ ਕੰਗਨਾ ਬੰਧਵਾਯੋ ।

Baba Ji organized an Akhand Paat and completed a Havan [before heading towards the battle] and tied a wedding bracelet around his wrist [a preparation for martyrdom as death is seen as a merging with their beloved Lord]

Gaayatri here refers to a type of mantras being recited. For the Khalsa the Gayatri mantra that has been told is:

ਗੁਬਦਿ ॥ ਮੁਕੰਦੇ ॥ ਉਦਾਰੇ ॥ ਅਪਾਰੇ ॥੯੪॥  
ਹਰੀਅੰ ॥ ਕਰੀਅੰ ॥ ਨਰਨਿਅੰ ॥ ਅਕਾਮੇ ॥੯੫॥

Recognizing the Cow as sacred is also a traditional practice which has now been forgotten. Within the Nihang Singh camps one will never find them eating beef, even though other meat is eaten and served in the langar [communal kitchen].

## Importance of Shraad Tradition - Nanak Prakash

Wednesday, September 22, 2010



Tomorrow, September 23rd, is the starting day of Shraad. Shraad is an ancient Indian festival in which food is prepared to serve ones ancestors. This festival ends on the 7th of October.

Press the play button below to hear Giani Baba Inderjit Singh Ji briefly narrating the story of Guru Nanak Dev Ji giving 'Updesh' [teaching] to his father, Baba Kalu Ji, about Shraad and the importance. The 'sakhi' is

narrated in the historical book [granth], Sri Nanak Prakash Granth.

This practise is now common to be labelled as "Hindu" and "anti-Gurmat", but Baba Ji explains in his katha what Shraad for the Khalsa means, which is to serve langar to both our ancestors and to the needy. The Bhai Chaupa Singh Rehatnama and Rehat Ki Rehatnama attributed to Bhai Nand Lal both support the ceremony of Shraad along with the B40 Janamsakhi.

Below is a photograph of a fresco from Gurdrawa Baba Atal, which is in the complex of Sri Harimandar Sahib Amritsar. The Fresco depicts Guru Nanak Dev Ji giving the teaching to his father Baba Kalu Ji in relation to Shraad. It shows how Guru Nanak Dev Ji places his hand upon his father and shows his father 'Baikunt', where Baba Kalu Ji's parents reside.

## The Nine Nights of Nauratey and The Tenth of Dusshera

Tuesday, October 05, 2010

The nine nights of Naurate, [Navratri, a festival of worship directed to the various forms of Shakti], start this year on October 7th, and go to the 16th. The tenth day, which is October 17th, will be Dusshera, marking the date when Sri Ram Chandra Ji destroyed the Demon King Ravan. Celebrations for Dusshera happen at Takht Sri Hazur Sahib, Paonta Sahib, and Chamkaur Sahib.

The tradition for Navratari in the Sikh context has been outlined in the following passage from Suraj Prakash Granth where Guru Gobind Singh Ji commands his Singhs to conduct the seva [selfless service] and worship towards can be viewed here: <http://www.manglacharan.com/2009/10/worshipping-weapons-passage-from-suraj.html>

To listen to katha about Dusshera please view this link: <http://www.manglacharan.com/2010/05/dussherra-importance-in-sikhism.html>

## Two Forms of Vidiya - Gatka and Shastarvidiya - Baba Gurbachan Sing...

Thursday, October 14, 2010



The following passage is from 'Gurbani Paat Darpan' written by Baba Gurbachan Singh Ji Bhindranvale. Baba Ji is explaining two forms of vidiya [science/learning], the first being for show and the second being the real vidiya. Baba Ji uses the example of one performing exhibition Gatka as the false vidiya, whereas the real soorma [warrior] vidiya is where there is no show/exhibition.

From Gurbani Paat Darpan, page 37-38.

ਵਦਿਆ ਦੇ ਪ੍ਰਕਾਰ ਦੀ ਹੁੰਦੀ ਹੈ।

There are two forms of 'Vidiya' [science]

(੧) ਇਕ ਤਾਂ ਜਹਿੜੇ ਪਟੇ ਬਾਜ ਹੁੰਦੇ ਹਨ, ਉਹ ਦਖਿਵੇ ਦੀ ਵਦਿਆ ਪੜ੍ਹਦੇ ਹਨ, ਸਾਰਿਆਂ ਨੂੰ ਆਪਣਾ ਕਰਤੱਬ ਦਖਿਉਣਾ, ਕਸਿ ਦੇ ਮੂੰਹ 'ਤੇ, ਛਾਤੀ, ਪੱਟ ਆਦਿਕ ਤੇ ਆਲੂ ਰੱਖ ਕੇ ਅਤੇ ਅੱਖਾਂ ਆਪਣੀਆਂ ਬੰਨ੍ਹ ਕੇ ਉਹਨਾਂ ਦੀ ਖੂਬੀ ਇਹੋ ਹੀ ਹੁੰਦੀ ਹੈ, ਜਹਿੜੀ ਚੀਜ਼ ਉਪਰ ਪਈ ਹੁੰਦੀ ਹੈ, ਆਲੂ ਪਿਆ ਹੈ ਜਾਂ ਗਾਜਰ, ਜਾਂ ਮੂਲੀ ਪਈ ਹੈ, ਉਸ ਨੂੰ ਕੱਟ ਦਿੰਦੇ ਹਨ ਰੋਮ ਨੂੰ ਛੇਦਨ ਨਹੀਂ ਕਰਦੇ ਹਨ। ਇਸ ਪ੍ਰਕਾਰ ਉਹ ਕਰਤੱਬ ਦਖਿ ਕੇ ਹੁਨਰ ਕਰਕੇ ਲੋਕਾਂ ਨੂੰ ਖੁਸ਼ ਕਰਕੇ, ਆਪ ਦਾ ਪੇਟ ਭਰਦੇ ਹਨ, ਇਹ ਤਾਂ ਪਟੇ ਬਾਜ ਦੀ ਵਦਿਆ ਹੈ।

The first is called Pate Baaz [swinging a stick], that form is done for show, and to display their performance, placing potatoes on someones face, chest, back etc and covering their eyes, that is their skills. Whatever is placed on top [of someone], whether it is potatoes, carrots, or radish, they cut that without cutting that person. This form [of vidiya] is done to show their own performance and accomplishment in order to make the viewers happy and to fill their own belly's [acquiring money for it], this is the 'vidiya' [science/learning] of Pate Baaz [one who just spins a stick, i.e. Gatka Baaj].

ਏਸੇ ਪ੍ਰਕਾਰ ਜਹਿੜੇ ਪੰਡਤ ਵਦਿਵਾਨ ਬਣ ਕੇ ਲੋਕਾਂ ਨੂੰ ਕਥਾ ਸੁਣਾ ਕੇ ਲੋਕਾਂ ਨੂੰ ਪ੍ਰਚਾਰ ਕਰਕੇ ਆਪਣਾ ਜਸ ਪਾਉਂਦੇ ਹਨ, ਆਪ ਉਹ ਧਾਰਨ ਨਹੀਂ ਕਰ ਸਕਦੇ ਹਨ, ਵਡਿਆਈ ਪਾਉਂਦੇ ਹਨ, ਪਦਾਰਥ ਪਾਉਂਦੇ ਹਨ ਪਰ ਆਪ ਧਾਰਨ ਨਹੀਂ ਕਰਦੇ, ਲੋਕਾਂ ਵਾਸਤੇ ਉਹ ਗਿਆਨ ਦੀਆਂ ਗੱਲਾਂ ਸੁਣਾਉਂਦੇ ਹਨ। ਉਹਨਾਂ ਦੀ ਪਟੇ ਬਾਜ਼ਾਂ ਵਾਲੀ ਵਾਦਿਆ ਹੈ।

[Similar to this] form is a one who becomes a Pandit scholar who performs discourse as preaching to get people to praise him, yet he himself cannot enshrine [what he preaches], he gets them to praise them, and gets material wealth, but he himself cannot attain what he preaches, and still for people preaches sermons of wisdom. That type of vidiya [science/learning] is like that of the Pate Baaj [one who just spins a stick, i.e. Gatka Baaj]. (੨) ਦੂਸਰੀ ਸੂਰਮਿਆਂ ਦੀ ਵਾਦਿਆ ਹੈ, ਸੂਰਮਾ ਬਹਾਦਰ ਜੋ ਹੈ ਸ਼ਸਤਰ ਪਹਨਿ ਕੇ ਜੰਗ ਵਚਿ ਜਾਂਦਾ ਹੈ, ਜਾਂ ਦੁਸ਼ਮਣਾਂ ਨੂੰ ਸ਼ਹੀਦ ਕਰਕੇ ਜਾਤਿ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ, ਜਾਂ ਆਪ ਜੂਝ ਕੇ ਸ਼ਹੀਦੀ ਪਾਉਂਦੇ ਹੈ।

The second type of Vidiya [science/learning] is that of a warrior, a courageous warrior adorns weapons and goes to war, giving the enemies martyrdom and attaining victory, or getting martyrdom themselves.

ਇਸ ਪ੍ਰਕਾਰ ਸੂਰਮਿਆਂ ਵਾਲੀ ਬ੍ਰਹਮ ਵਾਦਿਆ ਹੈ। ਸੂਰਮਾ ਸ਼ਸਤਰ ਮਾਰਦਾ ਹੈ ਅਤੇ ਪਟੇ ਬਾਜ਼ ਕੇਵਲ ਦਖਿਵਾ ਕਰਦਾ ਹੈ, ਉਤਲੀ ਚੀਜ਼ ਨੂੰ ਤੋੜਦਾ ਹੈ, ਹੇਠਾਂ ਅੰਗਾਂ ਨੂੰ ਨਹੀਂ ਲਗਣ ਦਿੰਦਾ ਅਤੇ ਸੂਰਮਾ ਅਗਿਆਨ ਦੇ ਸਾਰੇ ਅੰਗਾਂ ਨੂੰ ਛੇਦਨ ਕਰਕੇ ਸਰੂਪ ਸਾਖਿਆਤ ਰੂਪ ਅਨੰਦ ਨੂੰ ਪਾਉਂਦੇ ਹੈ।

In this way the way of the warrior is like Brahm Vidiya. A warrior kills with his weapons, where as a Pate Baaj [one who just spins a stick, i.e. Gatka Baaj] merely only does a exhibition, they only break the top [item] and do not hit any limbs. A [real] warrior breaks all the limbs of ignorance and attains great bliss while living in the visible [sargun] form. --

The teachings of Real Shastar Vidiya are essential to learn as a Singh. As Giani Gian Singh Ji writes in his Naveen Panth Prakash, page 1571, Vol. 3:

ਸਖਿਯਾ ਜੰਗ ਕਰਨ ਕੀ ਦੱਈਏ। ਸਘਿ ਨਾਮ ਇਨ੍ਹੀ ਕੇ ਰਖਵੱਈਏ।

Give the teachings of how to wage war, in this way you shall retain the name Singh.

The above are members of Baba Deep Singh Gatka Akhara Damdami Taksal Toronto performing their exhibitionist Pate Baaz, aka. Gatka.

## Dusshera - Gurbilas Patshahi 10

Saturday, October 16, 2010



Today, October 17th, is Dusshera which is when Sri Ram Chandar Ji destroyed the demon Ravan. The day is celebrated throughout India even at Sikh shrines such as Takht Sri Hazur Sahib, Paonta Sahib, Chamkaur Sahib along with Gurdrawas associated with Nihung Singh's, Udasi's, and Nirmala's. Prior to Dusshera there is a nine day celebration called Naurate which various forms of Shakti [Primordial Energy] are worshiped. According to the Ramayana, Ram Chandar worshiped the various forms of Shakti for nine days before

destroying Ravan. For more information on Naurate in the Sikh context please visit:  
<http://www.manglacharan.com/2009/10/worshipping-weapons-passage-from-suraj.html>  
For more information on Dusshera please visit:  
<http://www.manglacharan.com/2010/05/dusshera-importance-in-sikhism.html>

To listen to katha of the importance of Dusshera by Giani Baba Inderjit Singh Ji, student of Baba Gurbachan Singh Bhindranvale, press the play button below.

Below is a passage from Gurbilas Patshahi 10, a historical book written in 1751 CE by Kuer Singh mainly dealing with the life of Guru Gobind Singh Ji. This is one of the most earliest and detailed writings dealing with the life of Guru Gobind Singh Ji.

"ਆਜ ਨੁਰਾਤਾ ਆਦੀ ਨਹਿਾਰੇ । ਪੂਜ ਕਰੇ ਸਬ ਸਸਤਰ ਨਕਿਾਰੇ " ॥੧੩॥

[Guru Gobind Singh Ji stated] "Observe the first day of Nurate, worship and take out all of your weapons."

ਸੁਨ ਕਰ ਬਚਨ ਖਾਲਸਾ ਧਾਯੋ । ਪੂਜਨ ਕੀ ਸਭ ਸੌਜ ਲਿਆਯੋ ।

Listening to the words [of the Guru] the Khalsa ran to bring back weapons and do worship of them.

ਪਹਰਿ ਰਾਤ ਲੇ ਤੇ ਸਭ ਜਾਗੇ । ਪੂਜ ਕਾਲਕਾ ਕੀ ਮਧ ਲਾਗੇ ॥੧੪॥

In the last period of the night they [the Khalsa] awoke, and started to worship Kalika.

ਸਭ ਜਨ ਸ੍ਰੀ ਕੇਸ ਗੜ੍ਹ ਆਵੈ । ਧੂਪ ਦੀਪ ਨੈਬੇਦ ਕਰਾਵੈ ।

All the [Guru's] servants came to [Takht] Kesgarh Sahib, and lit incense, lamps and offered food [towards Kalika].

ਪਾਛੈ ਅੱਛੁਤ ਪੁਸਪ ਮੰਗਾਵੈ । ਕਰ ਚਰਨਾਮ੍ਰਤਿ ਚਮਰ ਝੁਲਾਵੈ ॥੧੫॥

After they would offer rice and flowers toward Kalika, taking the Amrit from the Feet of the Guru and waving the wisk [over the weapons].

ਦੇਵੀ ਚਰਿਤ੍ਰ ਸ੍ਰੀ ਮੁਖ ਗਾਵੈ । ਉਸਤਤਿ ਕਰੈ ਮੋਦ ਮਨ ਭਾਵੈ ।

The stories of the Devi were recited from the Guru's mouth, reading the praises [of the Devi] everyone's mind was left in bliss.

ਨਵਨਿ ਨੁਰਾਤਨ ਪੂਜਨ ਧਾਰੀ । ਪੁਨਹੀ ਦਸਹਰਾ ਆਯੋ ਭਾਰੀ ॥੧੬॥

On the ninth day of Naurate the worship continued, then came the [tenth day] Dusshera.

...

ਸਭ ਸਲਿ ਖਾਨਾ ਛੋਰ ਮੰਗਾਯੋ । ਉੱਚ ਤਖਤ ਕੁਰਸੀਨ ਧਰਾਯੋ ।

All of the weapons were gathered and placed on high platforms.

ਗਰਿਦੇ ਚਮਰ ਧੂਪ ਨਰ ਕਰਹੀ । ਜੈ ਜਗ ਮਾਤ ਕਾਲੀ ਮੁਖ ਰਰਈ ॥੧੭॥

All around whisks were being waved and incense was being lit, "Jai Jag Maat" [Victory to the Mother of the World] was being recited from everyone's mouth.



ਅੜਲਿ ।

ਰਾਮਾਯਨ ਕਲ ਪਾਠ ਸਭਨ ਮੁਖ ਗਾਇਯੋ ।

[On Dusshera] the beautiful Ramayana text was recited from everyone's mouth.

ਅਜਾ ਸੂਨ ਜਮ ਬਾਹਨ ਭੇਟ ਚੜ੍ਹਾਇਯੋ ।

[During the celebrations] goat's and buffalo's were being sacrificed.

ਦੁੰਦਭੀ ਔਰ ਨੀਸਾਨ ਸੁ ਪੂਜ ਕਰਾਯ ਕੈ ।

The battle drums and battle standards were also being worshiped during this time.

Above: A painting of Sri Ram Chandar, his brother, Lakshman, and Hanuman battling against the evil demon King Ravan.

## History [Uthanka] of Sarbloh Granth - Katha

Sunday, November 14, 2010

Press play below to hear Katha by Giani Baba Inderjit Singh Ji explaining the Uthanka [historical context] of Sri Sarbloh Granth, also known as Sri Manglacharan Puran.

Giani Baba Inderjit Singh Ji also explains the concept of Sanyaasi in the Hindu ancient context and the modern Sikh context. Giani Baba Inderjit Singh Ji explained in another recording that in the Khalsa Panth our Sanyaasi, the highest state out of the four Ashraams [explanation is in the katha], is seen as the Birkat Farladhari Akali Nihung Singh. Their Farla would be seen as the sign that they are the highest order, being the Sanyaasi's, of the Panth. They would represent the Saniyaasi order within the Sikh Panth and wherever there would be a gathering of Saniyaasi's from other Panth's.

To read the history of Sarbloh Granth view this page:  
<http://www.manglacharan.com/p/sarbloh-granth.html>

## Faridkot Tika Translation - Salok by Bhagat Kabir Ji

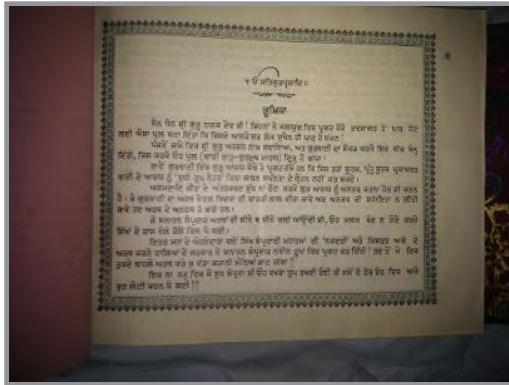
Monday, November 15, 2010

ਕਬੀਰ ਏਕ ਮਰੰਤੋ ਦੁਇ ਮੂਏ ਦੋਇ ਮਰੰਤਹ ਚਾਰੀ ॥ Kabeer, when one died [Ego-Hankaar], two were dead [Love-Raag and Hate-Dwaikh]. When two died, four were dead [Desire-Kaam, Anger-Krodh, Greed-Lobh, Attachment-Moh].

ਚਾਰੀ ਮਰੰਤਹ ਛਹ ਮੂਏ ਚਾਰੀ ਪੁਰਖ ਦੁਇ ਨਾਰੀ ॥੯੧॥

When four died, six were dead, four males [Birth-Janam, Death-Maran, Happiness-Harakh, Pain-Sog] and two females [Thirst-Piyaas and Hunger-Bhukh]. ||91||

- Adi Guru Granth Sahib Ji, ang 1369



The Faridkot Tika is easily recognized as the best Tika [commentary] within the Sikh Sampradyas of Adi Guru Granth Sahib. Using the oral tradition that has been passed down through generations numerous Nirmala, Udasi and other scholars compiled this Tika during the 19th century. Without the knowledge being written down or passed down through oral tradition the above translation would not make any sense. To view how others have translate it view: [SriGranth.org](http://SriGranth.org)

Below is a photo from a full Saroop of the Faridkot Tika, the photo is of the Bhoomika, or Preface. Below is a short paraphrase translation of a paragraph within the Bhoomika.

"The Sanatan Sampradyas meanings [of Gurbani] that have come down through an oral tradition [Seena b Seena], having not been written down have now caused disagreement [with the meanings] during the Sikh Raj period.

Other ideologies [Matan] have now started to disrespect the Mahatama's of the [traditional] Sikh Sampradyas and are not respecting the Sanatan Sampradya meanings [of Gurbani] and are presenting their own meanings."

- Faridkot Tika, Bhoomika, page 1.

[Click here to download the Faridkot Tika](#)

## Guru Nanak Avatarpurb Katha - Baba Inderjit Singh Gyani

Sunday, November 21, 2010



Vadhiyana to Sangat on Sri Guru Nanak Dev Ji's Avatarpurb!

Press play below to listen to katha by Baba Inderjit Singh Ji Gyani about the avatarpurb of Sri Guru Nanak Dev Ji Maharaj. Katha took place November 21, 2010, in Sahauran Pind, Punjab. Apologizes for the sound quality in the first 5 minutes, but after that it is normal.



ਜੋਤੀ ਰੂਪਿ ਹਰੀ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ ॥

The Embodiment of Light, the Lord Himself is called Guru Nanak.

- Adi Guru Granth Sahib Ji, Ang 1408, Bhatt Mathura

ਦੋਹਰਾ ॥ ਤਨਿ ਬੇਦੀਅਨ ਕੀ ਕੁਲ ਬਥਿ ਪ੍ਰਗਟੇ ਨਾਨਕ ਰਾਇ ॥

[Guru] Nanak Rai took birth in the Bedi clan.

ਸਭ ਸਾਖਿਨ ਕੋ ਸੁਖ ਦੇਏ ਜਹ ਤਹ ਭਏ ਸਹਾਇ ॥੪॥

He brought comfort to all his disciples and helped them at all times.4.

ਚੌਪਈ ॥ ਨ ਇਹ ਕਲ ਮੋ ਧਰਮੁ ਚਲਾਯੋ ॥ ਸਭ ਸਾਧਨ ਕੋ ਰਾਹੁ ਬਤਾਯੋ ॥

Guru Nanak spread Dharma in the Iron age and put the seekers on the path.

ਜੋ ਤਾਂ ਕੇ ਮਾਰਗ ਮਹੀਆਏ ॥ ਤੇ ਕਬਹੂੰ ਨਹੀ ਪਾਪ ਸੰਤਾਏ ॥੫॥

Those who followed the path propagated by him, were never harmed by the vices.5.

ਜੇ ਜੇ ਪੰਥ ਤਵਨ ਕੇ ਪਰੇ ॥ ਪਾਪ ਤਾਪ ਤਨਿ ਕੇ ਪ੍ਰਭ ਹਰੇ ॥

All those who came within his fold, they were absolved of all their sins and troubles,

ਦੂਖ ਭੂਖ ਕਬਹੂੰ ਨ ਸੰਤਾਏ ॥ ਜਾਲ ਕਾਲ ਕੇ ਬੀਚ ਨ ਆਏ ॥੬॥

Their sorrows, their wants were vanished and even their transmigration came to an end.6.

- Dasam Sri Guru Granth Sahib, Bachittar Natak

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਆਪ ਪਰਮੇਸ਼ਵਰ ਅਵਤਾਰ ਲੁਯੋਂ ਸੁਭ ਵੰਸ਼ ਪ੍ਰਧਾਨਾ

Sri Guru Nanak is Parmeshvar, taking 'Avatar' in the highest and auspicious lineage [Bedi].

- Manglacharan Puran [aka Sarbloh Granth], page 489, Vol. 2

Below is a fresco at Gurdrawa Baba Atal, in Amritsar, depicting the avatarpurb of Guru Nanak Dev Ji. All the Devtey have come to pay their respects to Sri Guru Nanak Dev Ji.

## Sarvan, Manan, Nidhyasan - Sarbloh Granth

Friday, January 07, 2011

ਨਾਮ ਰੂਪ ਆਯੁ ਪ੍ਰਭੁ ਪਾਰਖਿਦ ਚਤੁਰ ਸੁ ਬਗ੍ਰਿਹੁ ਰੂਪ ਬਰੇ ॥

The wise ones know that the Lord is the weapon in the form of Naam, with which to be released from the inner fight

ਦਰਸਨ ਪਰਸਨ ਧਾਰਨ ਸ੍ਰਵਨ ਮਨ ਨਿਧਿਯਾਸਨ ਕਰਤ ਤਰੇ ॥

Seeing, touching, holding through the practice of sravan [hearing knowledge], manan [contemplating knowledge] and nidhyasan [implementing knowledge], one is able to

cross over

Sri Sarbloh Granth, verse 3167

ਸ੍ਰੀ ਸਰਬਲੋਹ ਗ੍ਰੰਥ, ੩੧੬੭

[Taken from Vivek PradiPKa pg.38, written by Tirath Singh Nirmala].

Vivek PradiPKa, written by Tirath Singh Nirmala, is a translation and commentary of a Sevapanthi text, Bibeksar, written by Bhai Adhan Shah Ji in the 1700s. Describing and explaining deep Gurmat Sidhant, this book is a gold mine for anyone interested in learning about Gurmat Sidhant from a traditional Sikh Sampradyaik [order] perspective.

Also available is a translation and commentary of Bhavrasamrit, written by Pandit Gulab Singh Jj, a very famous Nirmala from the 1700s.

To order these books please view: <http://nectpublications.com/products.htm>

## Guru Gobind Singh Ji - Moksh Panth Prakash

Friday, January 07, 2011



ਗੋਬਿੰਦ ਸੁ ਸਾਖਿ ਕ੍ਰਪਾਨਿਧਿ ਨਾਥ ਹਰੈ ਹ੍ਰਦ ਜਾਡ੍ਯ ਸਦਾ ਸੁਖਦਾਈ ।  
ਵਹੀ ਭਵਸਾਗਰ ਪਾਰ ਪਰੇ ਪਦ ਪੰਕਜ ਕੀ ਜਨ ਜੇ ਸਰਨਾਈ ।  
ਰਹੇ ਜਨਿ ਨਾਮ ਸਰੇ ਸਭ ਕਾਮ ਰਹੇ ਭਵ ਮੰਡਲ ਚਿਤਿ ਨ ਹਾਈ ।  
ਇਸੇ ਪਦ ਪੰਕਜ ਬਨਦਤ ਹੋ ਨਜਿ ਦਾਸਨਦਾਸ ਕੀ ਹੋਹੁ ਸਹਾਈ ।

Great Gobind Singh, master and ocean of compassion,  
He removes the coldness of the heart, and is forever  
imparting pleasure

If one takes refuge in His lotus feet verily he crosses the  
ocean of existence

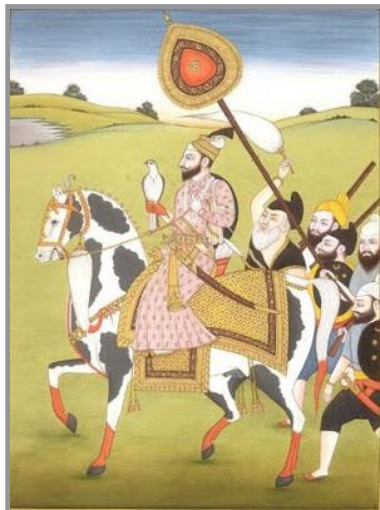
By uttering His name all desires are fulfilled, no worries  
arise while remaining in the plane of worldly existence

In this way I perform obeisance to those lotus feet, for He  
has protected His own humble slave

ਮੋਕਸ਼ ਪੰਥ ਪ੍ਰਕਾਸ਼ - ਸ੍ਰੀਮਾਨ ਪੰਡਿਤ ਗੁਲਾਬ ਸਾਖਿ ਜੀ

Moksh Panth Prakash, Srimaan Pandit Gulab Singh Ji,  
Manglacharan

[translation taken from Vivek PradiPKa, see previous  
post for information]



ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਾਖਿ ਸੁ, ਪੂਰਣ ਹਰੀ ਅਵਤਾਰ ।

Sri Guru Gobind Singh Ji is the full 'Avatar' of Hari.

ਰਚਯੋ ਪੰਥ ਭਵ ਮੈ ਪ੍ਰਗਟ, ਦੋ ਬਾਧਿ ਕੋ ਵਸਿਤਾਰ ।

Creating the Panth in this world, [the panth] has two  
forms.

ਏਕਨ ਕੇ ਕਰ ਖੜਗ ਦੈ, ਭੁਜ ਬਲ ਬਹੁ ਬਸਿਤਾਰ ।

One [form] holds a Kharag in hand, with powerful  
hands, they spread [through the nation].

ਪਾਲਨ ਭੂਮੀ ਕੋ ਕਰਯੋ, ਦੁਸਟਨ ਮੂਲ ਉਖਾਰ ।

Protect the nation they destroyed the roots of the enemies.

ਔਰਨ ਕੀ ਪਖਿ ਵਮਿਲ ਮਤੀ, ਦੀਨੋ ਪਰਮ ਵਵਿਕ ।

The other form is the Nirmala [ viml ] ideology, which gives the highest wisdom.

ਨਰਿਮਲ ਭਾਖੇ ਜਗਤ ਤਹਿ, ਹੋਰੈ ਬ੍ਰਹਮ ਸੁ ਏਕ ।

The world calls one a Nirmala, whom only sees the one Braham [in all].

ਮੌਕਸ਼ ਪੰਥ ਪ੍ਰਕਾਸ਼ - ਸ੍ਰੀਮਾਨ ਪੰਡਤਿ ਗੁਲਾਬ ਸਾਹਿਬ ਜੀ

Moksh Panth Prakash, Srimaan Pandit Gulab Singh Ji

## Site under reconstruction

Thursday, March 24, 2011

Please be patient while the site goes under reconstruction.

## Chandi Pargat Hona - Katha by Giani Baba Inderjit Singh Ji

Sunday, May 22, 2011



Havan which still continues today.

Throughout Sikh historical texts there is mention of the Guru Gobind Singh ji visiting the mountain Nainadevi and having Chandi Maa appear after months of a Havan [worship with fire]. This topic is a key issue to understand because it puts into context passages within Dasam Sri Guru Granth Sahib Ji along with Puratan Khalsa traditions which seem out of place in the contemporary Sikh mindset.

Above: A Sikh pilgrim at Sri Nainadevi Mandir making an offering to at the historic

Giani Baba Inderjit Singh Ji briefly describes a short portion of the whole Nainadevi sakhi to everyday Sangat in Gurdrawa Scarborough in 2011.

Part 1

Part 2



Before automatically denying the event at Nainadevi, one should ponder of the words of Sri Guru Gobind Singh Ji:

ਸਰਬ ਕਾਲ ਹੈ ਪਤਿਤਾ ਅਪਾਰਾ ॥ ਦੇਬੀ ਕਾਲਕਿ ਮਾਤ ਹਮਾਰਾ ॥  
Dasam Sri Guru Granth Sahib, Bachitar Natak

Beautiful painting of Chandi

## Vedas and Gurbani - Sakhi Guru Amar Daas Ji

Monday, May 23, 2011



Below is a short audio clip of Giani Baba Inderjit Singh Ji explaining the uthankaa [historical context] behind a shabad written by Guru Amar Daas Ji in Gauree Raagani on page 162 of Adi Sri Guru Granth Sahib Ji.

When Sri Guru Amar Daas Ji was residing at his asthaan on the banks of Ganga, a Pandit came and questioned the Guru on the philosophy being preached. The Pandit asked the Guru if the teachings of Guru Nanak Dev Ji, written in Gurmukhi, were any different then the old Sanskrit texts, the Vedas etc, and if they are the same in philosophy, then why was there a need to preach if such texts already exist? Sri Guru Ji replied with the following verses:

ਮਹਲਾ ੩ ਗਉੜੀ ਬੈਰਾਗਣੀ ॥

ਜੈਸੀ ਧਰਤੀ ਉਪਰਿ ਮੇਘੁਲਾ ਬਰਸਤੁ ਹੈ ਕਾਇਾ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਨਾਹੀ ॥

The clouds pour their rain down upon the earth, but isn't there water within the earth as well?

ਜੈਸੇ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਪਰਗਾਸਿਆ ਬਨਿ ਪਗਾ ਵਰਸਤ ਫਰਿਹਾਰੀ ॥੧॥

Water is contained within the earth; without feet, the clouds run around and let down their rain.1

One thing to remember is that in Adi Guru Granth Sahib Ji it is clearly stated that the Vedas were from Akal Purkh and were given to Brahma [rather than created by him] to spread and propagate them for people to read and study:

ਚਾਰੇ ਵੇਦ ਬ੍ਰਹਮੇ ਕਉ ਦੀਏ ਪੜ੍ਹਾਓ ਕਰੇ ਵੀਚਾਰੀ ॥  
(ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰ ੩, ਅੰਗ ੪੨੨)

Sri Guru Amar Daas Ji's asthaan on the banks of Ganga, Haridwar

## Kumbh Mela 2010

Saturday, May 28, 2011



Below are photos from Kumbh Mela 2010 from Haridwar on the Banks of the Ganges.

Above: Nirmal Bhekh Bhooshan Swami Giandev Singh Ji Vedantchaari Sri Mahant Panachyati Akhara along with other Nirmala Sadhu's during the Kumbh Mela procession.



Above is a photograph of Sant Mahapursh that attended Kumbh Mela 2010. Nirmal Bhekh Bhooshan Swami Giandev Singh Ji Vedantchaari Sri Mahant Panachyati Akhara, along with Baba Harnam Singh Ji and Giani Baba Inderjit Singh Ji are also in the photograph.



'The old ones use to speak of that at beginning of the twentieth century Udasi, Nirmala Sadhus and Nihangs of Budha Dal all together use to take out a royal procession in Hardwar. Like this, the banks of Ganges river use to roar with the glory of Guru Nanak and all of India use to salute Guru Baba Ji.'

'Sikh Sampardvali', Piara Singh Padam, Pa. 27

Above: A photograph of Sikhs bathing at Ganges, Haridwar during Kumbh Mela 2010.

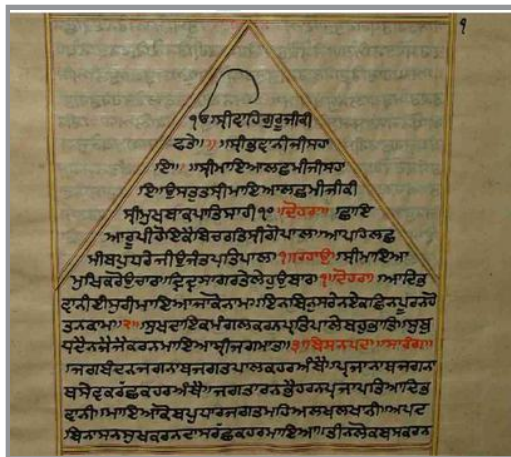
Above: The Nirmala Bhekh Punj Pyare leading the procession at Kumbh Mela in Haridwar.





## Sarbloh Granth

Monday, May 30, 2011



Sri Manglacharan Puran Ji is the real name of Sri Sarbloh Granth Sahib. In the scripture, the author Guru Gobind Singh Ji writes Himself the name of the Granth at the end and calls it Sri Manglacharan Puran. At the end of the story of Sarbloh Avatar, Guru Gobind Singh Ji writes:

ਪੰਚ ਸਹਸ੍ਰ ਸਲੋਕ ਯਾ ਗ੍ਰੰਥਾ ॥ ਇਕ ਤਸਿ ਕੇ ਮੰਗਲਾਚਰਣ ਪੰਥਾ ॥

This Granth [is comprised of] 5,000 Saloks, the story of 'Manglacharan' has been described within it.

ਸਾਤਸੈ ਸਲੋਕ ਦੇਵੀ ਮਹਾਤਮ ॥ ਦਵਾਦਸ਼ਿ ਚਤੁਰ ਬਸਿ ਅਵਤਾਰਨ ॥

There are 700 Saloks in praise of the Devi, and 1200 Saloks describing the [various Vishnu] Avatars.

(Sarbloh Granth, Second Vol., page 836)

The start of the Granth begins with the praise of the Devi, Maha Maya [The Great Illusion]. Following the first mangal's to Devi Ma the story of Manglacharan begins which refers to the story of Sarbloh Avatar, an avatar of Mahakal who must destroy the Demon Beerajnaad to uphold Dharam. After the story of Sarbloh Avatar is completed another section which is a condensed version of the Chaubis Avatar in Dasam Guru Granth Sahib. This section contains the stories of the following Vishnu Avatars:

- Mach (fish) Avatar
- Kach (tortoise) Avatar
- Barhā (Wild-Boar) Avatar
- Nar Singh (Half Man half lion) avatar
- Purshraam Avatar
- Rām Avatar, called 'Bij Ramaein'
- Krishna avatar, called, Dasam Sakand (tenth chapter of Bhagvad Purana)

To listen and read about the history around Sarbloh Granth please visit [click here](#)

To read a chapter by chapter synopsis click [here](#)

On page 819 of the second volume, Sri Guru Gobind Singh Ji also writes:

ੴ ਵਾਹਗਿਰੂ ਜੀ ਕੀ ਫਤਹੁ ॥

ਬਸਿਨੁਪਦ ਸੰਕਰ ਚਰਪਦ ਬ੍ਰਤਿਕੇਤੂ ॥

ਸੁਨਹੁ ਸੰਤ ਪ੍ਰਸੰਗ ਪੁਨੀਤਾ ॥ ਸ੍ਰੀ ਸਰਬਲੋਹ ਕੋ ਪਾਵਨ ਗੀਤਾ ॥

Listen oh Saints ! The story [of Sarbloh Avatar] is pure, the song of Sri Sarbloh is purifying !

ਖਸਟ ਰਾਗੁ ਨਾਦੀਸੁਤਨ ਜੁਤੀ ॥ ਯਕ ਯਕ ਰਾਗੁ ਪੰਚ ਰਾਗਨੀਯੁਤੀ ॥੧॥

From six major Raga's there are eight sons, and for each Raga there are five wives [Ragni]

ਅਸੁਪਤ੍ਰ ਤਾਂ ਕੇ ਸੰਗ ਜਾਨੋ ॥ ਰਾਗਮਾਲ ਯਾ ਬਧਿ ਪ੍ਰਮਾਨੋ ॥

Therefore recognize the eight son's as being in the company of the 6 Major Raga's, and recognize this as collection of Raga's [in Sarbloh Granth]

ਤੇ ਸਭੀ ਮੰਗਲਾਚਰਣ ਮਹੀ ਗਾਏ ॥ ਛੰਦ ਬਸਿਨੁਪਦ ਬਮਿਲ ਸੁਹਾਏ ॥੨॥

In this way Manglacharan [Sarbloh Granth] has been sung, with beautiful Chand's and Bisanpad's.

ਐਰਾਵਤੀ ॥

ਕੋਲ ਜੰਭ ਦਗਿਮੁੰਡ ਕੇ ਯੁਧਾ ॥ ਬਹੁਰ ਸਮਰ ਭੀਮਨਾਦ ਬਰਿਧਾ ॥

[In Manglacharan there is] The battle of Kol [demon], Jamabasur [demon] and Digmund [demon], then the war of Bheemnaad is described.

ਬੀਰਜਨਾਦ ਕੋ ਯੁੱਧ ਅਤੀ ਦਾਰੁਨ ॥ ਪ੍ਰਲਯਭਾਰਥ ਭਉ ਸ੍ਰਸ਼ਟੀ ਸੰਘਾਰਨ ॥੩॥

The war [involving] Beerajnaad was extremely ferocious, and [Beerajnaad] tried to destroy the whole world.

ਮੰਡ੍ਰਯੋ ਯੁੱਧ ਦੇਵੀ ਅਰੁ ਸ੍ਰੀਪਤੀ ॥ ਕੋਟੀ ਤੇਤੀਸ ਸੁਰ ਸਕਤਨਿ ਸੰਜੁਤੀ ॥

The war of the Devi and Bhagvaan has also been described, along with the 33 Kror Deva's and their wives.

ਭਾਰਤ ਪ੍ਰਲਯ ਕਰ ਅਸੁਰ ਸੰਘਾਰੇ ॥ ਨਜਿ ਕਰ ਦੈ ਪ੍ਰਭੁ ਸੰਤ ਉਬਾਰੇ ॥੪॥

In the war of the world the demons were destroyed, and Prabhu gave his hand to protect the Saints.

ਬ੍ਰਤਿਧਾਰੀ ॥

ਬਥਿਕ ਅਬਥਿਕ ਸਮਰ ਭਯੋ ਭਾਰੀ ॥ ਪੰਚ ਅਯੁਯਾ ਪੁਰਾਨ ਕੋ ਸਾਰੀ ॥

The war between wisdom and ignorance very deep, and is contained in the five chapters of the [Manglacharan] Puran.

ਅਸੰਖ ਅਸੁਰ ਅਣੀ ਦੇਵ ਸੰਗ੍ਰਾਮਾ ॥ ਸ੍ਰੀਪਤੀ ਯੁੱਧ ਬੀਰਜਨਾਦ ਘਮਸਾਨਾ ॥੫॥

There are countless wars between Asur [demons] and Devtas [demi-gods], along with the war between Bhagvaan and Beerajnaad.

ਬ੍ਰਧਿਮੁਖੀ ॥

ਚਰਿ ਲੋ ਘੋਰ ਸੰਗ੍ਰਾਮ ਅਖਾਰਾ ॥ ਦੇਵਾਸੁਰ ਸੰਗ੍ਰਾਮ ਬਕਿਰਾਰਾ ॥

The ferocious war is of great length, the war between Asur [demons] and Devtas [demi-



gods] is extremely terrifying.

ਮੰਗਲਾਚਰਣ ਸਾਰਸਵਤੀ ਭਾਸ਼ਾ ॥ ਕਹੁਯੋ ਕਵੀ ਰਾਮ ਮਥ ਸੁਕ੍ਰਾਭਾਸ਼ਾ ॥੬॥

Manglacharan [Sarbloh Granth] has been written in the Sarswati bhasa [language] and says Guru Gobind Singh Ji it has also been written in Sukra Bhasa [language].

ਸਹਸ੍ਰ ਧਾਰਾ ॥

ਸਮਰ ਬਜਿਯ ਸਰਬਲੋਹ ਗੁਸਾਈ ॥ ਨਧਿ ਨਸਿਚਰ ਬੀਰਜਨਾਦ ਬਧਾਈ ॥

The war was won by Sarbloh Gusaase, and Beerajnaad [demon] was destroyed.

ਆਰਤੀ ਅਸਤੋਤ੍ਰੰ ਸਤਨਾਮਾ ॥ ਬਰਨੀ ਕਵ੍ਯ ਸ੍ਰੀਪਤੀ ਗੁਨ ਗ੍ਰਾਮਾ ॥੭॥

Aarti was performed of praising the Satinam, and all of Bhagvaan's good qualities [gunas] were described.

ਦੇਵ ਬਾਚਨੀ ॥

ਲਖਮੀ ਗਾਥ ਸ੍ਰੀ ਮੰਗਲਾਚਰਣ ॥ ਆਦਿ ਪ੍ਰਯਾਨ ਗੁਰੰਥ ਯਾ ਬਚਨ ॥

In Sri Manglacharan [Sarbloh Granth] the story of Lakshmi [Devi] is told, in the first story of the Granth this story is described.

ਲਖਮੀ ਮਹਾਤਮ ਯਥਾ ਬੁਧਿ ਬਰਨੀ ॥ ਸ੍ਰੀ ਗੋਪਾਲ ਕੀ ਕਾਯਾ ਨਰਿਨੀ ॥੮॥

Just like the praise of Lakshmi has been described, the form of Sri Sarbloh has also been described.

ਮੋਖਪਦੀ ॥

ਸਰਬਸੁ ਲਖਮੀ ਕੇ ਆਧੀਨਾ ॥ ਲੋਕ ਚਤੁਰਦਸ ਸ੍ਰਸ੍ਟਿ ਪ੍ਰਬੀਨਾ ॥

All of the treasures of the world are dependent on Lakshmi [Devi], the 14 Worlds are also [under the order] of Sri Maya.

ਚਰਾਚਰ ਸਭੁ ਆਸ੍ਰਤਿ ਲਖਮੀ ਕੇ ॥ ਸਭ ਆਸ੍ਰਯ ਮਾਯਾ ਪੱਖੀ ਕੇ ॥੯॥

Eating and not eating is all under the dependence on Lakshmi, all support [in the world] is under the dependence on Maya.

ਸੁਧਾ ਲੋਇਨ ॥

ਦੇਵ ਦੈਤ੍ਯ ਦਾਨਵ ਮਾਨਵਗਨ ॥ ਰਾਖਸ ਅਸੁਰ ਸਭੁ ਬਸ ਮੁਨੀ ਜਨ ॥

The demigods, demons, Danav, all beings, evil beings, demons and all Muni-jans.

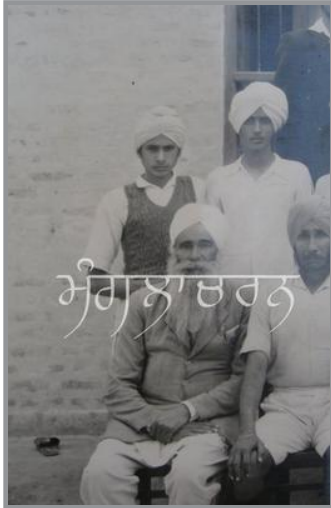
ਮਾਯਾ ਆਸ੍ਰਤਿ ਜਗ ਬਰਤਾਰਾ ॥ ਯਕ ਛਣਿ ਇਨ ਬਨਿ ਸਰੈ ਨ ਕਾਰਾ ॥੧੦॥

With the support of Maya they are created, and without [the support of Maya] they cannot remain even for a moment.

First page of Sri Manglacharan Puran

# Giani Sant Baba Inderjit Singh Ji - Short Biography

Thursday, June 02, 2011



The biography below was written by Baba Harnam Singh Ji Dhumma, Mukhi of Damdami Taksal and is written in the Sri Raag and Maajh Raag Steek by Damdami Taksal.

Sant Giānī Inderjīt Singh Raqbe Walae

Sant Gianī Inderjīt Singh Jī is from the village of Raqba within the district of Ludhiānā. However his birth took place at his maternal village which was Kālakh Mājri Nazdik Ahmedgarh within the district of Ludhiānā. The birth took place on Wednesday the 9th of September 1936 from the pure womb of Mātā Gurbachan Kaur. His fathers name was Bābā Hardit Singh Ji and his grandfather's name was Sardār Rūr Singh. His parents were Gurmat followers,

lovers of Gurbānī, devotees of the house of the Gurū. They completed his birth rites in accordance with Gurmat custom and during that time in the village were Sant Giānī Gurbachan Singh Jī Khālsā who were carrying out the Kathā of Gurbani. After carrying out the birth rites the great saints uttered the following Mukhvāk;



ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਰੀ ਜਾ ਕੈ ਵਸੀ ਹੈ ਕਾਮਧੇਨਾ ॥  
ਸੋ ਐਸਾ ਹਰੀ ਧਿਆਈਐ ਮੇਰੇ ਜੀਅਤੋ ਤਾ ਸਰਬ ਸੁਖ ਪਾਵਹੀ  
ਮੇਰੇ ਮਨਾ ॥੧॥ (ਅੰਗ ੬੬੯-੬੭੦)

From the first letter of this Mukhvāk his name of Inderjīt Singh was adopted. When he was growing up his parents realised his was very intelligent, due to this he educated his son in Metric and later enrolled him in a technical course. He later went with Master Mehar Singh and Bhāī Gurdayāl Singh to the village Hisowāl where they heard the Kathā by Sant Giānī Gurbachan Singh Jī on the following Mukhvāk;



ਬਲਿਵਾਲ ਮਹਲਾ ੫ ॥

ਪਗਿਲ ਪਰਬਤ ਪਾਰੀ ਪਰੇ ਖਲ ਚਤੁਰ ਬਕੀਤਾ ॥ ਅੰਧੁਲੇ  
ਤ੍ਰਭਿਵਣ ਸੁਝਾਇ ਗੁਰ ਭੇਟੀ ਪੁਨੀਤਾ ॥੧॥  
ਮਹਮਿਾ ਸਾਧੂ ਸੰਗ ਕੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ॥ ਮੈਲੁ ਖੋਈ ਕੋਟੀ ਅਘ  
ਹਰੇ ਨਰਿਮਲ ਭਏ ਚੀਤਾ ॥੧॥ ਰਹਾਉ ॥

ਐਸੀ ਭਗਤੀ ਗੋਵਿੰਦ ਕੀ ਕੀਟੀ ਹਸਤੀ ਜੀਤਾ ॥ ਜੋ ਜੋ ਕੀਨੋ ਆਪਨੋ ਤਸਿ ਅਭੈ ਦਾਨੁ ਦੀਤਾ ॥੨॥

ਸਖਿ ਬਲਿਾਈ ਹੋਇ ਗਇਓ ਤ੍ਰਣਿ ਮੇਰੁ ਦਖੀਤਾ ॥ ਸ੍ਰਮੁ ਕਰਤੇ ਦਮ ਆਵ ਕਉ ਤੇ ਗਨੀ ਧਨੀਤਾ ॥੩॥



ਕਵਨ ਵਡਾਈ ਕਹੀ ਸਕਉ ਬੇਅੰਤ ਗੁਨੀਤਾ ॥ ਕਰੀ ਕਰਿਪਾ ਮੋਹੀ ਨਾਮੁ ਦੇਹੁ ਨਾਨਕ ਦਰ ਸਰੀਤਾ ॥੪॥੧॥੩੭॥ (ਅੰਗ ੮੦੯-੮੧੦)

He heard the Kathā of this Mukhvāk, due to the deep effect it had on the mind of Sant Gianī Inderjīt Singh Jī he left his education. On Wednesday the 4th of May 1955 he secretly left at 0500 hours for Takhat Sī Hazūr Sāhib. At Hazūr Sāhib he met Bābā Sher Singh Jī who was the student of Brāhmgiānī Bābā Mit Singh Jī. Also the head priest at the time was Bābā Harnām Singh from the village Mūlovāl from the Sangrūr district who had learned knowledge from the great soul Sant Sundar Singh Jī Bhindrā Walae and had been in the congregation of Sant Attar Singh Jī Mastuānā Walae and Bābā Mit Singh Jī. For 15 years he served at the location of Mātā Sāhib Devā. Within their congregation they carried out selfless service and performed penance. At that time the great knowledgeable, the greatest of the Nirmal order, Sant Bābā Nikā Singh Jī of Nirmal Bagh, Hardwar came and Sant Inderjīt Singh Jī got to remain in his congregation. He was staying at Gobind Bagh at Hazūr Sāhib when Sant Inderjīt stated that he wished to learn knowledge from Bābā Jī, Bābā Nikā Singh sat him close and advised him that if he wanted to learn this divine knowledge then he should join the congregation of Sant Giānī Gurbachan Singh Jī Khālsa from where he could learn everything. From these words he began to desire the congregation of Sant Gurbachan Singh Jī. He found out the details of Sant Gurbachan Singh Jī's programme from Bābā Surjīt Singh Sodhī.

Above: Sant Giani Inderjit Singh Ji (top left), in a school photograph before leaving home for Hazūr Sāhib.

He made a supplication at Takhat Hazūr Sāhib on the 1st of January 1959 and left. He made a pilgrimage at the temple associated to Bhagat Nāmdev Jī, Bhagat Kabir Jī and Gurdwarās associated to the Gurūs and Sikhs. When Sant Inderjīt Singh Jī arrived in Kānshī they met a number of Nirmal saints and he expressed his desire to gain knowledge to them. They advised him that if he removed his weapons and Bānā then they would teach him. He decided against this as he did not want the sin of disrespecting the Gurūs Bānā and Rehit, for this reason he decided against learning in Kānshi and headed for Punjāb.

On the 28th of February 1959 in the village of Raikot near Ramghar within the district of Ludhiānā he joined the congregation of Jatha Bhindran, Damdamī Taksāl. Between the years of 1959 to 1967, during these 8 years he remained with the great soul (Sant Gurbachan Singh Jī) and learned the Shudh Pāth of Sī Gurū Granth Sāhib Jī, the Shudh Pāth of Sri Dasam Granth and with his hands wrote the commentary or the Gurūs history, Vedānt Granths along with writing the continues commentary uttered by Sant Gurbachan Singh Jī to the congregations. This was the most difficult of all and it required faith, sturdiness, meditation and a very quick intellect to write the commentary. Sant Inderjīt Singh Jī has all of these qualities within him. It took a daily up to 13 to 15 hours to write the commentary of the Sī Gurū Granth Sāhib Jī which took almost three years to complete. Due to this service you can read the commentary of the hukamnāmās which has already been released by other Singhs.

Above: Sant Giani Gurbachan Singh Ji seated with a garland, surrounded by Singhs of Jatha Bhindran. Sant Giani Inderjit Singh Ji can be seen top left standing, with a round

Dastaar.

Srī Nānak Parkāsh, Gurpartāp Sūraj Granth commentary and the Vedāntic Granths have all been expounded with written commentaries.

In 1965 when the SGPC when the invocations to the Srī Gurū Granth Sāhib were being changed, with the permission of Sant Giānī Gurbachan Singh Jī a number of Taksāl students were sent correct the invocations. Sant Giānī Kartār Singh Khālsā, Sant Kartār Singh Premī, Sant Giānī Inderjīt Singh Jī, Sant Bābā Parmjīt Singh Mahīlpur Walae, Bābā Lahorā Singh and Bhagat Jaswānt Singh went and offered their complete services.

At the time of the troubles in Punjāb during the Punjābī Subā, Sant Inderjīt Singh Jī was also voluntary arrested and remained in prison.

Above: Singhs from Jatha Bhindran, in front of Akaal Takht, who volunteered to be arrested and spend time in Jail as protest. Sant Giani Inderjit Singh Ji can be seen third from the left, bottom row, wearing sunglasses.

In this manner during the tri centenary of celebrations at Srī Hazūr Sāhib with the backing of the Damdamī Taksāl between the dates of the 26th of September 2008 until the 26th of October 2008 uttered the Pāth of the Srī Dasam Granth at the Srī Dasam Gurū Shabad Vichār Parbodh Samāgam where the Santhiyā of the Srī Dasam Granth was completed. He is completing both great Sevā in this country and far off lands. He is still continually teaching those who wish to learn to this day and resides in Srī Nirmal Bungā in the village of Sahōrā where he teaches Gurmat Vidyā. One of the other great qualities that Sant Inderjīt Singh Jī possesses is the detachment to Māyā. Any money donated to him is put to other uses for the congregation.

Yearly at Gurdwārā Gurdarshan Parkāsh performs Akhand Pāth sevā in memory of Sant Gurbachan Singh Jī where he spends any Māyā he has received. he sees all of his personal wealth and possession as that of the Gurūs.

With each and every hair on my body I pay my salutations and respect to Sant Giānī Inderjīt Singh Jī.

- Harnam Singh, Mukhi Damdami Taksal, Jatha Bhindran

## Sant Mandal - Katha by Giani Baba Inderjit Singh Ji

Monday, June 20, 2011

Press the play button below to hear katha by Giani Baba Inderjit Singh Ji in the presence of a Sadhu Sant Mandal that came from Haridwar and Rikhikesh to the Nirmala Dera in Punjab in the village of Badoo. The local sangat organized a Bhandara [langar] for the Sadhu Sants.



Giani Baba Inderjit Singh Ji performing katha at the Nirmala Dera in Badoo in the presence of Sadhu Sants from Haridwar and Rikhikesh.

Below is the shabad which Baba Ji does katha of.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸੰਤ ਮੰਡਲ ਮਹਿ ਹਰਿ ਮਨੀ ਵਸੈ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥  
 ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਰਿਮਲ ਰੀਤੀ ॥ ਸੰਤਸੰਗੀ ਹੋਇ ਏਕ ਪਰੀਤੀ ॥੧॥  
 ਸੰਤ ਮੰਡਲੁ ਤਹਾ ਕਾ ਨਾਉ ॥ ਪਾਰਬ੍ਰਹਮ ਕੇਵਲ ਗੁਣ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥  
 ਸੰਤ ਮੰਡਲ ਮਹਿ ਜਨਮ ਮਰਣੁ ਰਹੈ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਜਮੁ ਕਛਿ ਨ ਕਹੈ ॥  
 ਸੰਤਸੰਗੀ ਹੋਇ ਨਰਿਮਲ ਬਾਣੀ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਾਮੁ ਵਖਾਣੀ ॥੨॥  
 ਸੰਤ ਮੰਡਲ ਕਾ ਨਹਿਚਲ ਆਸਨੁ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਪਾਪ ਬਨਿਸਨੁ ॥  
 ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਰਿਮਲ ਕਥਾ ॥ ਸੰਤਸੰਗੀ ਹਉਮੈ ਦੁਖ ਨਸਾ ॥੩॥  
 ਸੰਤ ਮੰਡਲ ਕਾ ਨਹੀ ਬਨਿਸਾ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਹਰਿ ਗੁਣਤਾਸੁ ॥  
 ਸੰਤ ਮੰਡਲ ਠਾਕੁਰ ਬਸਿਰਾਮੁ ॥ ਨਾਨਕ ਓਤੀ ਪੋਤੀ ਭਗਵਾਨੁ ॥੪॥੨੪॥੩੭॥

(Adi Sri Guru Granth Sahib Ji, page 1146, Raag Bhairo)

## Jai Bhavani - Sarbloh Granth

Sunday, January 01, 2012



To kick off some new posts on the site I start off translating a small salutation to Devi Maa Chandi written by Sri Guru Gobind Singh Ji in Sarbloh Granth [Manglacharan Puraan]. This passage is apart of the first section where Guru Gobind Singh Ji writes Salutations to the Devi before starting the main story of Sarbloh Granth. The interesting part of this passage is apparent when compared to the Mool Mantra of Adi Guru Granth Sahib.

ਬਸਿਨੁਪਦ ਪ੍ਰਭਾਤੀ ਬਹਰ ਤਵੀਲੀ ॥ ਭਗਤ ਵਡਲ ਭਵ ਖੰਡਨ ਜੈ ਜੈ, ਜੈ ਜਗਤਾਰਨ ਆਪ ਭਵਾਨੀ ॥

Hail, Hail to the One who loves and destroys the fear of Her Devotees, Hail to Bhavani [Giver of Life] who Herself saves the world.

ਮਨਸਾ ਪੂਰਨੀ ਪਤਤਿ ਉਧਾਰਨ, ਜੈ ਮਾਯਾ ਜੈ ਈਸ਼ੁਰ ਦਾਨੀ ॥

She is the Fulfiller of wishes, Savior of the Sinners,

Hail to [Sri] Maya, Hail to the giver Ishvar !

ਸਤੀ ਨਾਮ ਕਰਤਾ ਪੁਰਖ, ਅਜੂਨੀ ਸੰਭਵ ॥

Her Name is True, the Creator of the World, Unborn, and Self-created.

ਅਕਾਲ ਮੂਰਤੀ ਅਨੁਭਉ ਸਦਾ, ਜੈ ਜੈ ਅਨਰੰਜਸ ॥ 8 ॥ 219 ॥

The form of Timeless, Always without Fear, Hail Hail to the Forever Delighted One !

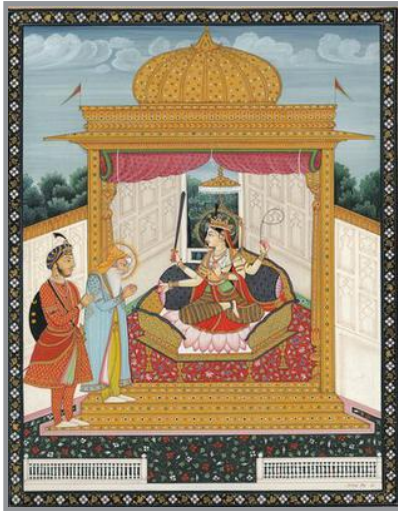
ਸਰਬਲੋਹ ਗ੍ਰੰਥ, ਭਾਗ ਪਹਲੀ, ਪੰਨਾ 46

Sarbloh Granth, First Volume, Page 46



## Your Blessed Vision - Sarbloh Granth

Monday, January 02, 2012



ਬਸਿਨੁਪਦ ਰਾਗੁ ਧਨਾਸਰੀ ਅੰਬਿਕਾ ॥

ਦਰਸਨ ਦੀਜੈ ਆਦਿ ਭਵਾਨੀ ॥

Bless me with your Blessed Vision oh Adi Bhavani  
[The Primordial Giver of Life].

ਸੰਕਟ ਹਰਨ ਸੇਵਕ ਜਨ ਅਪੁਨੈ, ਲੋਕ ਚਤੁਰਦਸ ਜਾਨੀ ॥

The One who destroys the misfortunes of Her devotees and knows of all [secrets] in the fourteen worlds.

ਨਾ ਜਪੁ ਨਾ ਤਪੁ ਨਾ ਗੁਣ ਦਾਯਾ, ਸੇਵਾ ਕਛੁ ਨ ਕਮਾਨੀ ॥

I have no recitation [of scripture], no meditation, no virtues, no compassion, and I have not earned any selfless service.

ਹਉ ਮਤਿ ਮੰਦ ਅਨਾਥ ਬਾਪਰੇ, ਆਯੋ ਸਰਨ ਜਯਿ ਦਾਨੀ ॥2॥223॥

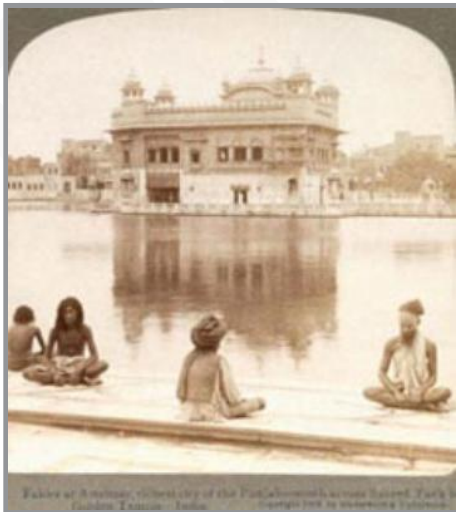
I am unwise, helpless and wretched, but I have come under your Sanctuary oh Giver of Life ! ਸਰਬਲੋਹ ਗੁਰਬ, ਭਾਗ ਪਹਲਿ, ਪਨਾ 47

Sarbloh Granth, First Volume, Page 47

A symbolic representation of Maharaja Ranjit Singh paying respects to Devi Sri Laxmi

## Good Deeds - Sarbloh Granth

Friday, January 20, 2012



ਬਸਿਨੁਪਦ ਕਲਯਾਨ ਦੂਜੀ ਤਰਹ ॥

ਸੁਕ੍ਰਤਿ ਕਰਹੁ ਤਰਹੁ ਭੈ ਸਾਗਰ, ਚਰਨ ਕਮਲ ਚਤਿ ਧਾਰੇ ॥

Perform good deeds and you shall swim across the terrifying ocean [of life], focus your attention towards the Lotus-Feet [of Bhagvaan].

ਸਾਸ ਸਾਸ ਸਮਿਰੇ ਪਦ ਪੰਕਜ, ਮਨ ਮਕਰੰਦ ਗੁੰਜਾਰੇ ॥

With each and every breathe contemplate upon the Lotus-Feet [of Bhagvaan], make your mind like a honey bee and enjoy the nectar from the flower [of Vahiguru's Name].

ਧਰਹੁ ਧ੍ਯਾਨ ਮੂਰਤਿ ਭਵਖੰਡਨੀ, ਪੁਨਰਪੀਦੋਖ ਨਵਿਾਰੇ ॥

Establish meditation upon the form of the Destroyer of Reincarnation, [Bhagvaan] takes away lifetimes upon lifetimes of pain.

ਅਜਪਾ ਜਾਪੁ ਰੇ ਜਪਹੁ ਜੀਅਰੇ, ਦੁਖ ਮੋਚਨ ਕਰਤਾਰੇ ॥7॥319॥

Oh mortal, recite the unrecitable Name of the Creator, who takes all pain away.

ਸਰਬਲੋਹ ਗ੍ਰੰਥ, ਅਧਿਆਯ ਪਹਲੀ, ਪੰਨਾ 80  
Sarbloh Granth, Chapter 1, pg. 80

## Catch my Hand - Sarbloh Granth

Monday, February 13, 2012



ਬਸਿਨੁਪਦ ਰਾਮਕਲੀ ॥ ਬਨਿ ਹਰੀ ਭਜਨ ਨ ਛੂਟਤੀ ਬਵਰੇ, ਕੋਟੀ  
ਉਪਾਵ ਕਰਤ ਬਗਿਰੀ ॥

Oh crazy man, without devotion to the Hari  
you will not be released [from the cycle of  
birth and death], regardless of millions of  
other attempts.

ਤਾਰਨ ਤਰਨ ਸਰਨ ਮਨਮੋਹਨ, ਕਾਟਤ ਬੰਧਨ ਜਨ ਪਗਰੀ ॥

The Enticer of hearts carries us across [the  
ocean of life] if we enter His sanctuary, the  
servant grasping Hari's feet has his  
bondage [trapping one in the cycle of  
reincarnation] cut away.

ਨਸਿਦਿਨਿ ਮੋਹ ਕੁਟੰਬ ਰਸ ਲਪਟ੍ਯੋ, ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਸਰਨ

ਪਗਰੀ ॥

Everyday at all times I am caught up in the attachment and pleasure of my family, Save  
me, Save me, so I may enter your Lotus Feet like Sanctuary.

ਕਰ ਗਹਿ ਲੇਹੁ ਦਯਾਲ ਦਮੋਦਰ, ਹਉ ਮਤੀ ਮੰਦ ਅਨਾਥ ਹਰੀ ॥ 11॥211॥

Catch my hand, oh Merciful Damodar, I am unwise and helpless, oh Hari !

ਸਰਬਲੋਹ ਗ੍ਰੰਥ ਅਧਿਆਯ ਪਹਲੀ ਪੰਨਾ 44  
Sarbloh Granth, first chapter, page 44

## Keeping Kesh - Gurpratap Suraj Prakash

Monday, March 05, 2012



The passage below is a portion from  
Gurpratap Suraj Prakash Granth, written by  
Kavi Santhok Singh written in 1843. He  
describes a story where a Khatri by the  
name of Nau Nidh Bhandaari approached  
Guru Gobind Singh Ji discussed the  
importance of Kesh [unshorn hair]. This is  
only an excerpt from the passage, there is  
a portion which has not been included  
where Guru Gobind Singh Ji outlines how  
the tradition of keeping kesh has eroded in

both Semitic and Eastern religions.



ਸ੍ਰੀ ਪ੍ਰਭੂ ਜੀ ! ਤੁਮ ਪੰਥ ਚਲਾਯੋ ॥ ਬਾਣਾ ਰਚਯੋ ਕੇਸ਼ ਰਖਵਾਯੋ ॥  
 [Nau Nidh speaking] "Oh Lord, you have created a new [religious] Path, you have created  
 a new dress and have kept your Kesh [unshorn hair].  
 ਗੁਰੂ ਗਰੀਬ ਨਵਿਸ਼ ਬਤਾਵਹੁ ! ॥ ਕਸਿ ਕਾਰਨ ਕਰੀ ਇਨਹੁ ਰਖਾਵਹੁ ?॥3॥  
 Guru Ji, helper of the poor, why have you kept Kesh as a part of your dress [code] ?  
 ਸੁਨੀ ਸ੍ਰੀ ਮੁਖ ਫੁਰਮਾਵਨੀ ਕਰਯੋ ॥ ਤੁਮ ਕੋ ਸ਼ਾਸਤ੍ਰ ਬਹੁਤ ਬਚਿਰਯੋ ॥  
 Hearing the words [of Nau Nidh], Guru Ji said, "You have studied many Shaastras"  
 ਪੜ੍ਹਨ ਸ਼ਰਵਨ ਮਹੀ ਬੈਸ ਬਤਿਾਈ ॥ ਇਹ ਗਤੀ ਲਖੀ ਕੀ ਨਹੀ ਤੁਮ ਪਾਈ ॥4॥  
 "You have spent your life listening and reciting the Shaastras, yet you have not come to  
 realize the answer"  
 ਧਰਮ ਰਖਨੀ ਕੇਸ਼ਾਦਕਿ ਭਲੇ ॥ ਸਨਕਾਦਕਿ ਤੇ ਆਵਤੀ ਚਲੇ ॥  
 Adorning Kesh is beneficial to keeping one's Dharam, since the start of time this has  
 been the tradition.  
 ਭਾਰਥ ਖੰਡ ਬਧਿ ਸੁਭ ਦੇਸ਼ ॥ ਕੇਸ਼ ਰਾਖਣੇ ਧਰਮ ਬਸਿਸ਼' ॥5॥  
 In the great land of Bharat [India], keeping Kesh is an exalted part of Dharam.  
 ਸੁਨੀ ਕੈ ਨਉਨਧਿ ਬਹੁਰ ਬਖਾਨਾ ॥ ਆਪ ਕਹਹੁ ਸਭੀ ਸਾਚ ਪ੍ਰਮਾਨਾ ॥  
 Listening to the answer, Nau Nidh replied, "what you have said is true.  
 ਪ੍ਰਥਮ ਕੇਸ਼ ਧਾਰੀ ਸਭੀ ਕੋਈ ॥ ਅਬੀ ਤੋ ਸਮਾ ਰਹੁਯੋ ਨਹੀ ਸੋਈ' ॥6॥  
 Everyone used to keep their Kesh, however times have changed."  
 ਸ੍ਰੀ ਗੁਰ ਭਨ੍ਯੋ 'ਸਮਾ ਕ੍ਯਾ ਕਹੈ ॥ ਸੋ ਰਵੀ ਸੋ ਸਸੀ, ਸੋ ਜਲ ਅਹੈ ॥  
 ਬਾਯੂ, ਬੰਨੀ, ਬਸੁਧਾ ਓਈ ॥ ਦੇਸ਼ ਸਮੇ ਕੋ ਕ੍ਯਾ ਕਹੀ ਕੋਈ ॥7॥  
 Guru Ji replied, "How have times changed? The same sun remains, the same moon,  
 water, wind, fire and Earth remain. How can you blame time?  
 ਆਪਨ ਆਪ ਕੋ ਦੇਸ਼ ਲਖੀਜੈ । ਰਾਖੇ ਜਾਇ ਨ, ਸਾਚ ਕਹੀਜੈ ॥  
 Blame yourself for not being able to keep Kesh, speak the truth Nau Nidh.  
 ਕੇਸ਼ ਰਖਨੀ ਕੀ ਸਮਰਥ ਹੀਨੇ ॥ ਦੇਸ਼ ਸਮੇ ਪਰ ਕਲਪਨ ਕੀਨੇ ॥8॥  
 You do not have the strength to keep Kesh so you dismissively blame the times for  
 changing.  
 -----  
 ਰਚਯੋ ਸੁ ਈਸ਼ਰ ਮਾਨੁਖ ਦੇਹ ॥ ਕਰਯੋ ਸੁਭਾਇਮਾਨ ਛਬੀ ਗ੍ਰਹੇਹ ॥  
 The body is created by Eshvar [The Lord], He has created humans beautiful and  
 respectful.  
 ਉਤਮਾਂਗ ਪਰ ਸੁੰਦਰ ਕਰੇ ॥ ਅਧਕਿ ਰੂਪ ਕੇਸ਼ਨ ਤੇ ਧਰੇ ॥40॥  
 Out of all parts of the body, the head is the highest, and adorning Kesh [unshorn hair] on  
 top of one's head the body becomes beautiful.

## Guru Gobind Singh Ji Playing Holi - Suraj Prakash Katha

Wednesday, March 07, 2012

Press play below to hear Giani Baba Inderjit Singh Ji doing katha [discourse] of a  
 passage in Gurpratap Suraj Prakash [written in 1843 by Kavi Santhok Singh Ji]  
 describing Sri Guru Gobind Singh Ji and Bhai Nand Lal Ji celebrating Holi and Holi  
 Mahala.

Below is the passage written by Bhai Nand Lal Goya which was mentioned in the katha  
 above.



ਗੁਲੇ ਹੋਲੀ ਬਬਾਗੋ ਦਹਰ ਬੂ ਕਰਦ ॥ ਲਬੇ ਚੂੰ ਗੁੰਚਹ ਰਾ  
ਫਰਖੰਦਹ ਬੂ ਕਰਦ ॥

The (festival of) Holy blossoms and  
spreads its fragrance, And it blooms the  
sprout of her beautiful lips.(1)

ਗੁਲਾਬੋ ਅੰਬਰੋ ਮੁਸ਼ਕੋ ਅਬੀਰੋ ॥ ਚੁ ਬਾਰਾਂ ਬਾਰਸੋ ਅਜ਼ ਸੂ ਬਸੂ  
ਕਰਦ ॥

The rose, the amber, the jasmine and the  
reddish abeer, All are showered like the  
rain on all the sides.(2)

ਜ਼ਹੇ ਪਚਿਕਾਰੀਏ ਪੁਰ ਜ਼ਾਫਰਾਨੀ ॥ ਕਹਿਰ ਬੇਰੰਗ ਰਾ ਖੁਸ਼ ਰੰਗੋ ਬੂ ਕਰਦ ॥

How to talk of the sprinkling of saffron? It is endowing hue and fragrance to every dull  
being.(3)

ਗੁਲਾਲ ਅਫ਼ਸ਼ਾਨੀ ਅਜ਼ ਦਮਤੇ ਮੁਬਾਰਕ ॥ ਜ਼ਮੀਨੋ ਆਸਮਾਂ ਰਾ ਸੁਰਖਰੂ ਕਰਦ ॥

The scattering of the pigment by her auspicious hands, Is dyeing both the heaven and  
the earth.(4)

ਦੁ ਆਲਮ ਗਸ਼ਤ ਰੰਗੀ ਅਜ਼ ਤੁਫਲਸ਼ ॥ ਚੁ ਸ਼ਾਹਮ ਜਾਮਹ ਰੰਗੀ ਦਰ ਗੁਲੂ ਕਰਦ ॥

Through her benevolence, both the domains have become colourful, And she has  
adorned me like kings with the gorgeous attire.(5)

ਕਸੇ ਕੋ ਦੀਦ ਦੀਦਾਰੇ ਮੁਕੱਦਸ ॥ ਮੁਰਾਏ ਉਮਰ ਰਾ ਹਾਸਲਿ ਨਕਿ ਕਰਦ ॥

Whosoever has her propitious glimpse, Attains the bliss of both the worlds.(6)

ਸ਼ਬਦ ਕੁਰਬਾਨੀ ਖਾਕੇ ਰਾਹੇ ਸੰਗਤ ॥ ਦਲਿ ਗੋਯਾ ਹਮੀ ਬਸ ਆਰਜੂ ਕਰਦ ॥

I should sacrifice myself for the dust of the avenues of the congregation, That is the  
utmost desire of Goya.(7)(33)

- Bhai Nand Lal Goya, Ghazal, 33

ਭਾਈ ਨੰਦ ਲਾਲ ਗੋਯਾ, ਗਜ਼ਲਾਂ 33

- Translation taken from Pritpal Singh Bhindra's 'Kaleem-e-Goya', a full translation of Bhai  
Nand Lal Goya's Ghazals into English

Nihang Singh's celebrating Holi in the city of Anandpur Sahib

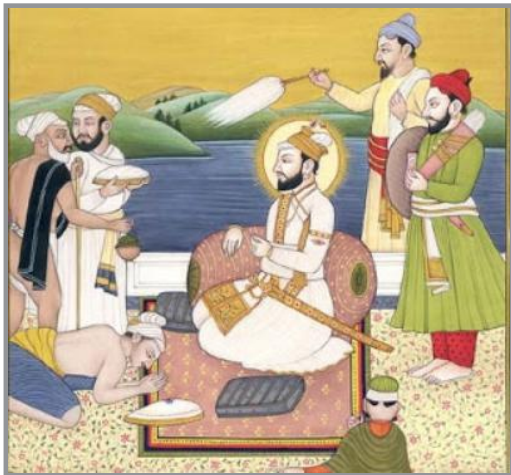
## Guru Hargobind Sahib Updesh - Passage from Suraj Prakash

Monday, March 12, 2012

Below is a passage from Gurpratap Suraj Prakash Granth, written by Kavi Santhok Singh Ji in 1843. The passage is a section where Guru Hargobind Sahib is addressing the Sikhs of Burhaanpur.

'ਹਮ ਕੋ ਸੁਮਤੀ ਬਤਾਵਨੀ ਕਰੀਅਹੀ । ਭਵ ਸਾਗਰ ਤੇ ਪਾਰ ਉਤਰੀਅਹੀ' ।33।

[A Sikh of Guru Hargobind Sahib says] "Please bless us with true teachings which will  
help us cross this [terrifying] ocean of the World.



ਤਬੀ ਸ੍ਰੀ ਹਰਗੋਬਿੰਦ ਉਚਾਰਾ । 'ਧਰਮਸਾਲ ਇਕ ਕਰਹੁ ਉਚਾਰਾ ।

Then Sri Guru Hargobind Sahib spoke.  
'Build a Dharamsala' [gathering place for worship].

ਬਡੀ ਪ੍ਰਭਾਤੀ ਮਲਿਹੀ ਸਭੀ ਆਇ । ਗੁਰਬਾਨੀ ਕੋ ਸੁਨਹੀ ਸੁਨਾਇ ।34।

Gather together [with Sangat] early in the morning, listen and recite verses from Gurbani.

ਅਰਥ ਬਚਿਾਰਹੁ ਕਥਾ ਕਰੀਜੈ । ਬਹੁਰ ਕਮਾਵਹੁ ਮਨ ਧਰੀ ਲੀਜੈ ॥

Contemplate and perform discourse [katha] upon the meanings [of Gurbani], then apply the teachings you have learned to your life.

ਸਮੇ ਆਰਤੀ ਚਰਨ ਕਵਲ ਲਗੀ । ਕਰੀ ਅਰਦਾਸ ਜਾਹੁ ਨਜਿ ਘਰ ਮਗ ।35।

At the appropriate time perform Aarti focusing on the Lotus-Feet of the Lord, make a supplication [Ardaas] before going back to your home.

ਧਰਮ ਕਰਿਤ ਕਰੀ ਕੂਰ ਨ ਕਹੀਅਹੀ । ਪੁਨ ਰਹਰਾਸ ਸਮੇ ਜਬੀ ਲਹੀਅਹੀ ।

Earn an honest living [within Dharam] and never lie, when the evening approaches recite 'Rehraas'.

ਜਾਮ ਨਸਿ ਲਗੀ ਕਰਿਤਨੁ ਕਰੀਅਹੀ । ਅੰਤ ਸੋਹਲਿ ਪਵਥਿ ਲਹੀਅਹੀ ।36।

Kirtan should be performed until one quarter of the night remains, at that time it should end with the recitation of 'Sohila'.

ਜਾਮ ਨਸਿ ਤੇ ਕਰਹੁ ਸਨਾਨ । ਪਠਹੁ ਕੰਠ ਬਾਨੀ ਸੁਖ ਖਾਨੀ ।

Bathe early in the morning [the last quarter of the night], then memorize and recite Gurbani, the true source of happiness.

ਛੁਧਤਿ ਨਗਨ ਸਖਿ ਦੇਖੇ ਜੋਇ । ਭੋਜਨ ਬਸਤ੍ਰ ਦੇਹੁ ਸੁਖ ਹੋਇ ।37।

When seeing a hungry or naked Sikh, provide that Sikh with clothes and food and you will be rewarded with happiness.

ਪੁਰਬ ਅਮੱਸ੍ਯਾ ਅਰੁ ਸੰਗ੍ਰਹਾਂਦੀ । ਦੀਪਮਾਲ ਬੈਸਾਖੀ ਆਦੀ ।

Get together in Sangat for auspicious days like Masia [when the moon is at its smallest phase], Sangrad [the beginning of the month], Divali and Baisakhi.

ਗੁਰ ਕੀ ਕਾਰ ਇਕੱਤ੍ਰ ਕਰੀਜੈ । ਤਬੀ ਪੰਚਮ੍ਰਤਿ ਕਰੀ ਬਰਤੀਜੈ ।38।

Perform the Gurus work together [with Sangat], prepare Karah Prashaad and serve it to all.

ਤਜੀ ਹੋਮੈ ਧਾਰਹੁ ਮਨ ਨੀਵਾਂ । ਇਮ ਸਤਸੰਗਤਿ ਕਰਹੁ ਸਦੀਵਾਂ ।

Forsake your ego and keep your head low [embrace humility], with this mindset enter the True Congregation.

[Guru Hargobind Sahib telling a story]

ਪਰੀ ਕੂਪ ਮਹੀ ਜਾਇ ਬਲਿਾਈ । ਕਮਿ ਪਵਤ੍ਰਿ ਹੁਇ ? ਪੂਛਯੋ ਜਾਈ ।39।

One day a cat fell into a well [causing the water to become dirty and smelly]. "How will the well become pure again?" [asked villagers] to the village Pandit.

ਪੰਡਤੀ ਕਹੁਯੋ ਕਾਵੀ ਮੰਜਾਰੀ । ਬਹੁਰ ਹਜਾਰ ਡੋਲ ਕਵੀ ਬਾਰੀ ।

The Pandit advised to remove the cat, and take out a thousand buckets of water from the well.

ਹੁਇ ਪਵਤ੍ਰ ਸੁਨਕਿ ਨਰ ਗਯੋ । ਕਵਨ ਬਲਿਾਈ ਭੂਲਤੀ ਭਯੋ ।40।

In this way the water from the well will become pure again. After listening to the Pandit, the villagers left, and forgot to remove the cat.

ਜਲ ਨਕਿਸਾ ਬਹੁ, ਗੰਧੀ ਨ ਗਈ । ਪੰਡਤ ਨਕਿਟ ਜਾਇ ਸੁਧੀ ਦਈ ।

The villagers removed large amounts of water from the well but the smell of the cat did not leave the well, and the villagers went back to tell the Pandit.

ਨਹੀ ਪਾਵਨੀ ਸੋ ਕੂਪ ਭਯੋ ਹੈ । ਨੀਰ ਨਕਿਸਨੀ ਅਧਕਿ ਕਯੋ ਹੈ ।41।

"The water from the well has not become pure and we have taken large amounts of water from the well", said the villagers.

ਸੁਨੀ ਪੰਡਤ ਨੇ ਪੁਨਹੁ ਬਖਾਨੀ । ਕਾਵਹੁ ਲੱਛ ਡੋਲ ਭਰੀ ਪਾਨੀ ।

Listening to the villagers the Pandit again told them to remove vast amounts of water from the well.

ਪੁਨ ਦੁਰਗੰਧੀ ਲਖੀ ਜਲ ਮਾਂਹੀ । ਨਹੀ ਪੁਨੀਤ ਕਹੀ ਪੰਡਤ ਪਾਹੀ ।42।

However the water still remained dirty and the villagers went back to ask the Pandit for advise a second time.

ਸੁਨੀ ਪੰਡਤ ਚਲੀ ਕੂਮੀ ਨਹਿਾਰੀ । ਬੀਚ ਪਰੀ ਤਮਿ ਹੀ ਮੰਜਾਰੀ ।

After hearing the villagers again the Pandit went to see the well and saw the cat floating in the well.

ਕਹਤੀ ਭਯੋ ਇਹ ਕ੍ਯਾ ਤੁਮ ਕੀਨੀ । ਮ੍ਰਤਿਕ ਬਲਿਾਈ ਬਚਿ ਰਖੀ ਲੀਨੀ ।43।

[The Pandit] said, "what have you villagers done? You have left the dead cat still in the well.

ਜੋ ਲਗੀ ਇਸਹੀ ਨਕਿਸਹੁ ਨਾਂਹੀ । ਕਮਿ ਪਾਵਨਤਾ ਹੁਇ ਜਲ ਮਾਂਹੀ ? ।

Until this dead cat is removed from the well how else will the water become pure? "

ਤਮਿ ਜਾਨਹੁ ਤਨ ਹੋਮੈ ਬੁਰੀ । ਅਣਹੋਵਤੀ ਜੋ ਤਨ ਮਹਿ ਧਰੀ ।44।

In this same way recognize ego of the body as detrimental, which is embedded within oneself.

ਜਬੀ ਲਗੀ ਇਸਹੀ ਬਸਿਾਰੇ ਨਾਂਹੀ । ਤਬੀ ਲਗੀ ਸੈ ਮੁਕਤੀ ਮਾਂਹੀ ।

Until this egoism is forsaken you shall have doubts about liberation [from the cycle of life and death].

ਯਾਂਤੇ ਹੋਮੈ ਤਜਬਿ ਹੇਤੁ । ਕਰਹੁ ਜਤਨ ਨਤਿ ਹੋਇ ਸੁਚੇਤ ।45।

In this way to remove ones ego you must be constantly aware [of oneself] and put in effort to defeat it.

ਸਨੈ ਸਨੈ ਇਹ ਹੋਇ ਬਨਿਾਸ । ਹੋਇ ਆਤਮਾ ਗ੍ਯਾਨ ਪ੍ਰਕਾਸ਼ ' ।

Slowly slowly your ego will be destroyed and then will experience the enlightenment of

knowledge within your true self.'

ਇਸ ਸੁਨੀਕੇ ਸਾਖਿਨੀ ਕੀ ਪੰਗਤੀ। ਜੋ ਬੁਰਹਾਨੀ ਪੁਰੇ ਕੀ ਸੰਗਤੀ।46।

In this manner the Sikhs of Burhaanpur listened to the words of Sri Guru Hargobind Sahib.

ਗੁਰਪ੍ਰਤਾਪ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ, ਰਾਸ 5, ਅਧਿਆਇ 43

Gurpratap Suraj Prakash Granth, Raas 5, Chapter 43

Painting of Sri Guru Hargobind Sahib Ji

## Khalsa Katha from Sarbloh Granth - Giani Baba Inderjit Singh Ji

Monday, April 02, 2012

Below is a short audio clip of Giani Baba Inderjit Singh Ji explaining certain key passages from Sarbloh Granth Sahib Ji and Dasam Guru Granth Sahib Ji relating to the Khalsa. Giani Baba Inderjit Singh Ji starts off by going into the history of Devi Maa and how Guru Gobind Singh Ji as Dusht Daman helped and served Devi Maa Chandi leading Her to ask for service when Dusht Daman would take form as Guru Gobind Singh Ji in Kalyug. Mata Sahib Devan was noted as being the form as Devi Maa Chandi, a virgin mother, who the Khalsa considers their mother.

ਮਾਤ ਭਗਵਤੀ ਪਤਿ ਕਾਲ ਪੁਰਖ, ਗਦੇ ਲਯੋ ਦੈ ਖਾਲ ਪਲੀ ॥

Bhagavati is your mother, Kaal Purakh your father, [the Khalsa] has been nurtured in their laps [like children].

ਸਕਲ ਭਰਮ ਪਰਹਰੀ ਕਰੀ ਹਰਜਿਨ, ਸਤਨਾਮੁ ਸੁਚੀ ਮੰਤ੍ਰ ਬਲੀ ॥

Servants of Hari remove all their doubts by repeating 'Satinam', the most powerful of mantras

ਆਪੁ ਜਪਤੀਅਰੁ ਜਗਤ ਜਪਾਵਤੀ, ਭਗਤੀ ਸਰਿਮਨੀ ਮਾਹੀ ਕਲੀ ॥ ੭ ॥ ੧ ॥ ੩੧੪ ॥ ੮੪੬ ॥ ੩੧੬੫ ॥ ਸ੍ਰ੍ਰਹਕ ੧ ॥

[The Khalsa] chant [Hari's Naam] and teach others to chant it and thus become the highest [Shiromani] of all devotees in Kaliyug

ਇਤੀ ਸ੍ਰੀ ਪੰਥ ਪ੍ਰਕਾਸ ਸੁਭ ਬੰਸ ਸਤਗੁਰੂ ਪਾਤਸ਼ਾਹੀ ਦਸਕ ਬਰਨਨੰ ਸੁਭੰ ॥ ੧ ॥

ਅਬ ਗ੍ਰੰਥ ਸਥਾਪਨ ਮਹਾਤਮ ਸ੍ਰੀ ਸਤਗੁਰੂ ਬਗ੍ਰਿਹ ਕਥਤੇ

ਤ੍ਵ ਬਲੀ

ਬਸਿਨੁਪਦ ਪੁੰਨਯਾਕੀ

ਆਪਨਪੇ ਸ੍ਰੀ ਖਾਲਸਹੀ ਸੋਪਾਂ, ਦਵਤਯੀ ਰੂਪ ਸਤਗੁਰੂ ਗ੍ਰੰਥਾ ॥

I (Guru Gobind Singh Ji) have passed down (my form) to the Khalsa, the second Form of

mine is the Granth

ਬੋਲਨ ਸਤਗੁਰੂ ਸਬਦ-ਸੋਭਾਖਨ, ਨਾਮ ਗੋਬਿੰਦ ਕੀਰਤਨ ਸੰਥਾ ॥

The recitation of the Shabad is the Satiguru's speech to us, whether it be Gods Name [simran roop]), or through singing hymns [keertan], or through studying His Word [santhaa]

ਗੁਨਾਨੁਵਾਦ ਪੁਨੀ ਸਫਿਤੀ ਸਲਾਹਨੀ, ਊਠਤੁ ਬੈਠਤੁ ਸੈਨ ਕਰੰਥਾ ॥

By praising the Lord one becomes virtuous, whether standing or sitting

ਪਾਵਨ ਪੰਥ ਖਾਲਸਹੀ ਪ੍ਰਗਟਯੋ, ਚਾਰ ਵਰਨ ਆਸ਼੍ਰਮ ਸੁਭ ਪੰਥਾ ॥੧॥

The pure Panth, the Khalsa has come into being, that glorious Panth with four castes [Khatri, Bahman, Sudh, Vaish] and four ashrams [Brahamchari, Grishti, Vaanprasti, Sanyasi]

ਇਨ ਕੇ ਦਰਸ ਸਤਗੁਰੂ ਕੇ ਦਰਸਨ, ਬੋਲਨ ਗੁਰੂ ਸਬਦ ਗੁਰੂ ਗ੍ਰੰਥਾ ॥

If you wish to behold Me then behold the Khalsa [which is Satiguru], if you wish to speak to Me then repeat the Bani from the Guru Granth Sahib

ਦ੍ਵਾਦਸੀ ਰੂਪ ਸਤਗੁਰੂ ਏ ਕਹਯਤੀ, ਦ੍ਵਾਦਸੀ-ਭਾਨੁ ਪ੍ਰਗਟ ਹਰੀ ਸੰਤਾ ॥

Oh Saints of the Hari listen, in twelve forms the Satiguru appears, just as twelve phases of the sun

ਪ੍ਰਤਯਖ ਕਲਾ ਪਾਰਬ੍ਰਹਮ ਧਣੀਛੈ, ਗ੍ਰੰਥ ਪੰਥ ਖਾਲਸ ਵਰਤੰਤਾ ॥

The visible power of God is manifested in the Khalsa as [the doctrine of the Guru] Granth and [that of the Guru] Panth

ਦਾਸ ਗੋਬਿੰਦ ਫਤਹ ਸਤਗੁਰੂ ਕੀ, ਖਾਸ ਗ੍ਰੰਥ ਗੁਰੂ ਰੂਪ ਬਦੰਤਾ ॥੨॥ ਦੁਪਦ ੧॥

The Servant, Gobind [Singh] says, all victory is Paramatma's, the true Guru's form is now the [Guru] Granth.

- Sarbloh Granth, Vol. II, page 496

ਸੇਵ ਕਰੀ ਇਨ ਹੀ ਕੀ ਭਾਵਤ ਅਉਰ ਕੀ ਸੇਵ ਸੁਹਾਤ ਨ ਜੀਕੇ ॥ ਦਾਨ ਦਯੋ ਇਨ ਹੀ ਕੇ ਭਲੇ ਅਰੁ ਆਨ ਕੇ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੇ ॥

I like to serve them [The Khalsa] and my mind is not pleased to serve others; the charities bestowed on them are really good and the charities given to others do not appear to be nice;

ਆਗੈ ਫਲੈ ਇਨ ਹੀ ਕੇ ਦਯੋ ਜਗ ਮੈ ਜਸੁ ਅਉਰ ਦਯੋ ਸਭ ਫੀਕੇ ॥ ਮੇ ਗ੍ਰਹੀ ਮੈ ਮਨ ਤੇ ਤਨ ਤੇ ਸਰਿ ਲਉ ਧਨ ਹੈ ਸਭ ਹੀ ਇਨ ਹੀ ਕੇ ॥੩॥

The charities bestowed on them will bear fruit in future and the charities given to others in the world are unsavoury in front of donation given to them; in my house, my mind, my body, my wealth and even my head everything belongs to them.3.

ਸ੍ਵੈਯਾ ॥

ਜੁੱਧ ਜਤਿ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦੀ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦੀ ਸੁ ਦਾਨ ਕਰੇ ॥ ਅਘ ਅਉਘ ਟਰੈ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦੀ ਇਨ ਹੀ ਕ੍ਰਪਿਆ ਫੁਨ ਧਾਮ ਭਰੇ ॥

By the kindness of these Khalsa, I have conquered the wars and also by their kindness, I

have bestowed charities; by their kindness the clusters on sins have been destroyed and by their kindness my house is full of wealth and materials;

ਇਨ ਹੀ ਕੇ ਪੁਰਸਾਦੀ ਸੁ ਬਾਇਆ ਲਈ ਇਨ ਹੀ ਕੀ ਕ੍ਰਪਾ ਸਭ ਸ਼ੱਤ੍ਰੁ ਮਰੇ ॥ ਇਨ ਹੀ ਕੀ ਕ੍ਰਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈ ਨਹੀ ਮੇਰੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥੨॥

By their kindness I have received education and by their kindness all my enemies have been destroyed; by their kindness I have been greatly adorned, otherwise there kindness I have been greatly adorned, otherwise there are crores of poor people like me.2.

- Dasam Guru Granth Sahib Ji, Svaiya, page 716

## The Emergence of Braham Vidiya

Sunday, July 22, 2012

Below is an excerpt from Pandit Gulab Singh's version of Prabodh Chandra Natak [written in 1789 CE], which is a translation into Brij Bhasha from Sanskrit of the original Prabodh Chandra Natak written by Krishan Mishar. Famed to be one of the most intelligent writers of the 1700's, Pandit Gulab Singh translated numerous traditional Sanskrit texts into Brij Bhasha for the benefit of the masses who did not have the ability to learn Sanskrit. This deep philosophical text uses creative methods of personifying certain virtues and vices, allowing them to engage in discourse, to exemplify their strengths and weaknesses. The passage below describes the emergence of 'Braham Vidiya', the subtle knowledge of the Infinite. The conversation is between Kaam [lust] and his wife, giving their perspective on how 'Braham Vidiya' takes 'birth' in a devotee.

ਦੋਹਰਾ ॥ ਵੀਦ੍ਯਾ ਕੰਨ੍ਯਾ ਰਾਖਸੀ, ਤਾ ਉਤਪਤੀ ਜੋਇ ॥ ਤੁਮਰੇ ਵੈਰੀ ਜਗਤ ਮੈ, ਕਹਿ ਬਧਿ ਚਾਹੈ ਸੋਇ ॥106॥ Oh Kaam Devta, that demon virgin named 'Vidiya', how will she be born from your enemies [Vairaag, Vivek etc] in this world?

ਸਵੈਯਾ ॥

ਸਾ ਦੁਹਤਾ ਸ਼ੁਰੁਤੀ ਨਾਰੀ ਵਧਿ ਖਲ ਰਾਇ ਬਧਿਕ ਪ੍ਰਯੋਗਿ ਉਪਜਾਏ ॥ My beloved listen, she is born from the mother Upanishad [sacred scriptures], and her father is the idiot king named Vivek [discerning intellect].

ਸੰਗ ਪ੍ਰਬੋਧ ਸ਼ਸੀ ਪੁਨ ਭ੍ਰਾਤ ਸੁ ਹੰਸਗਤੇ ਤਹਿ ਮਾਂਹਿ ਉਪਾਏ ॥ The one who walks like a swan listen, along with the help of her brother, Prabodh Chand [the name this Granth], she will take birth.

ਤਾਂ ਉਤਪਤੀ ਵਧਿ ਪਤਨੀ ਸੁ ਸਮਾਦਕ ਆਪ ਸਹਾਇਕ ਆਏ ॥ Oh wife, the birth of Vidiya will be assisted by the support of people like Sam [controlling of your senses], Dam [controlling of your mind] etc [along with the other virtuous qualities].

ਤੇ ਉਪਵਾਸ ਕਰੋ ਤਪ ਸਾਧਤਿ ਉਦਮ ਤੀਰਥ ਦੇਵ ਮਨਾਏ ॥107॥ Furthermore they all keep 'Vart' [fast, discipline in their food], perform 'Tap' [tapasya, penance or meditation], demonstrating great 'Udam' [effort] they visit and bathe at 'Tiraths' [sacred places of pilgrimage], and recognizing the Devi-Devtey they worship them.

Notes: Braham Vidiya, personified as a female virgin, is called a demon [Raksh], by Kaam Devta's wife. This is because from their perspective, with the emergence of Braham Vidiya there will be no indulgence in Kaam [lust].



## Sarbloh Avatār Giving Updesh to Indrā

Wednesday, September 05, 2012



Below is a passage from Mangl ācharan Puran [Sarbloh Granth] where Sarbloh Avatār gives spiritual teachings [Updesh] to the King of Heaven, Indr ā, following the great war in which B î rajn ād is defeated by Sarbloh Avatār. Following this passage all the Dev î-Devtay perform numerous beautiful Aarti's in reverence towards Sarbloh Avatār.

ਆਤਮ ਦਰਸੀ ਇੰਦ੍ਰਾਜਿ ਜਤਿ ਹੈ ਖਮਿਾ ਸੀਲ ਬ੍ਰਤ ਧਾਰੈ ॥

Recognize your true-self and conquer your [ten] sense organs, cultivate forgiveness, a docile demeanor and self control.

ਊਠਤੀ ਬੈਠਤੀ ਮੋਹੀ ਚਤਿਾਰੈ, ਸੁਖ ਦੁਖ ਸਮਤ ਬਚਿਾਰੈ ॥

When standing or sitting remember Me and recognize pleasure and pain as one in the same.

ਧੀਰਜਮਾਨ ਸੰਤੁਸ੍ਟ ਸਰਬ ਬਧਿ, ਮਨ ਸਕੇਲ ਸੰਸਾਰੈ ॥

Remain steadfast and content in all aspects [parviti - worldly affairs, and nirviti - spiritual affairs], and separate your mind from the grips of the world.

ਸਾਛੀ ਹੁਵੈ ਬਚਿਰੇ ਸਭਾ ਸੰਗੇ, ਉਨਮਨੀ ਸਦ ਲਵਿ ਧਾਰੈ ॥12॥1666॥3985॥

Witness [R ām] in all and interact with everyone while constantly in the state of Indescribable Divine Bliss.

- Sarbloh Granth, Volume II, pg. 671

ਸਰਬਲੋਹ ਗ੍ਰੰਥ, ਭਾਗ ਦੂਜਾ, ਪੰਨਾ 671

Brahm ā [with four heads], Vishnu [with dark skin], Shivji, and Indr ā [with a thousand marks on his body] all worshipping the Adi Shakti

## Mai Bhago Passage - Gurpratap Suraj Prakash Granth

Wednesday, March 27, 2013

The following is a short passage from Gurpratap Suraj Prakash Granth [1843], written by Kavi Santhok Singh Ji. This section is found several sections after the Battle of Khindrana [December 1705], where Mai Bhago lost her husband and two brothers.



ਮਲਿੀ ਮੁਕਤਸਿਰ ਭਾਗੋ ਮਾਈ । ਵਧੀ ਪ੍ਰੀਤੀ ਗੁਰ ਮਹੀ  
ਅਧਕਿਾਈ ।

ਰਹਬਿ ਲਗੀ ਦਰਿਬਰ ਸੋਈ । ਲਾਜ ਕਾਨ ਲੋਕਨ ਕੀ ਖੋਈ ।36।

Upon meeting [Guru Gobind Singh Ji] at Mukhstar, Mai Bhago's love for the Guru increased greatly, [to the extent that she] began living naked paying no attention to the publics [thoughts of] modesty and honour.

ਕਥਾ ਬੇਦ ਮਹੀ ਜਸਿ ਕੀ ਅਹੈ । ਨਾਮ ਗਾਰਗੀ ਨਗਨ ਸੁ ਰਹੈ ।

ਪਰਮਹੰਸਨੀ ਬਡ ਅਵਧੂਤਾ । ਤਮਿ ਭਾਗੋ ਗੁਰ ਢਗਿ ਅਵਧੂਤਾ ।37।

In the Vedas there is a story of [an astatic] named Gargee who lived naked. She was known as a Paramhansni [Brahmgyani - but term also used for a section of the Sanyasi order], in this same way [Mai] Bhago was a great ascetic of the Guru.

ਗਰਵੀ ਸਾਂਗ ਹਾਥ ਮਹੀ ਧਰੈ । ਸਦਾ ਅਨੰਦ ਏਕ ਰਸ ਬਰਿ ।

ਕੇਤਕਿ ਮਾਸ ਨਗਨ ਜਬੀ ਰਹੀ । ਇਕ ਦਨਿ ਦੇਖੀ ਨਕਿਟ ਗੁਰ ਕਹੀ ।38।

While always remaining intoxicated in the flavour of the One Blissful Essence she would carry along with her a spear and a small metal pot in her hands. She remained naked for many months and one day when seeing the Guru, the Guru remarked:

'ਸੁਨੀ ਮਾਈ ਭਾਗੋ ਸਚਿਆਰੀ । ਕੁਲ ਨੈਹਰੀ ਸਸੁਰਾਰੀ ਉਬਾਰੀ ।

ਪਰਮਹੰਸ ਆਵਸਥਾ ਪਾਈ । ਤੁਝ ਕੋ ਦੋਸ਼ ਨ ਲਗੈ ਕਦਾਈ ।39।

"Listen oh truthful Mai Bhago, do not destroy your lineage and the [honour] of your In-Laws. [However] You have obtained the state of Paramhans [Brahmgyani] and you will not be blamed for anything.

ਰਹਨੀ ਦਰਿਬਰ ਤੁਝ ਬਨੀਆਈ । ਇਕ ਰਸ ਬ੍ਰਹਮੰਤੀ ਭਈ ਲਵਿਲਾਈ ।

ਤਨ ਹੰਤਾ ਸਭੀ ਰਦਿ ਬਨਿਾਸੀ । ਪਾਯੋ ਪਰਮ ਰੂਪ ਅਬਨਿਾਸੀ ।40।

You [have become comfortable] remaining naked; your mind is continuously attached to the flavour [of Paramatmaa]. The ego of your body has been destroyed in your heart; you have obtained the Highest Indestructible form.

ਤਉ ਸੰਗ ਤੂੰ ਰਹਤੀ ਹਮਾਰੇ । ਪਹਰਿਕਾਛੁ ਲਘੁ ਸਰਿ ਦਸਤਾਰੇ ।

ਉਪਰ ਚੀਰ ਚਾਦਰਾ ਲੀਜੈ । ਦੇਹ ਅਛਾਦਹੁ ਸਮਾ ਬਤੀਜੈ । ' 41।

However even then you live with us, [for this reason], put on a Kach [underwear] and on your head tie a small Dastaar [turban]. Cover your body from now on with a shawl [Chadra]."

ਸੁਨੀ ਗੁਰ ਹੁਕਮ ਮਾਨ ਤਨਿ ਲੀਨਾ । ਬਸਤ੍ਰ ਸਰੀਰ ਅਛਾਦਨ ਕੀਨਾ ।

ਕਰ ਮਹੀ ਸਾਂਗ ਸਦਾ ਗਹੀ ਰਾਖੇ । ਰਹੈ ਸੰਗ ਗੁਰ ਕੇ ਅਭਲਿਾਖੇ ।42।

Listening to the command of the Guru, Mai Bhago agreed and covered her body with clothing. Holding her spear always in her hand, [Mai Bhago] forever held the desire to live alongside the Guru.

ਗੁਰਪ੍ਰਤਾਪ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ, ਐਨ ਪਹਲੀ, ਅਧਿਆਇ 22 Gurpratap Suraj Prakash Granth, 1st Ain, Chapter 22

The above photo has been taken from 'In the Master's Presence', it depicts the Battle of Khindrana, with Mai Bhago illustrated at the top right of the fresco.

## Knowledge - Passage from Sarkutavali

Wednesday, April 03, 2013



The passage below is from *Sarkutavali* written by Pandit Hardyal Ji, who is from the lineage of a famous Manjidhar, Pandit Beni Prashaad, a Sikh of Guru Amar Das Ji. Pandit Hardyal Ji completed *Sarkutavali* in 1833, but also wrote *Vairaag Shatak* [1829]. These two scriptures have been standard in the curriculum for various Sampradayas and Taksals since their composition. Even today the famous Damdami Taksal still requires their students

to read these texts during their schooling, and of course this tradition is continued by Nirmalas, Seva Panthis and Udasis. The following passage describes the good and bad that can arise from studying scriptural knowledge, also describing that the reading of such knowledge be restricted to those worthy and deserving [through action/merit not birthright]. The criteria for which one to decipher whether a student is worthy or not is described in detail further in the text but is not included in this post.

ਸ੍ਵੈਯਾ ।

ਇਹ ਵੇਦ ਕੋ ਗ੍ਰੰਥਾਨ ਸੁਜਾਨਨ ਕੇ ਅਭਮਿਨ ਮਦਾਦਿ ਵਕਿਾਰ ਵਨਿਸੇ ।

[Reading and understanding] scriptural knowledge the intelligent ones destroy their ego and evil tendencies.

ਪੁਨ ਕੇਚਤਿ ਨੀਚਨ ਕੋ ਵਹੁ ਬੋਧ ਮਦੈ ਅਭਮਿਨ ਵਕਿਾਰ ਨਵਿਸੇ ।

However reading those same scriptures the foolish ones only enshrine ego and [other] vices within their heart.

ਅਚ ਅੰਮ੍ਰਿਤਿ ਜਾਸ ਹਲਾਹਲ ਹੁਵੈ ਨਹਿ ਔਖਧ ਵੈਦ ਨਹੀ ਕੁਛ ਤਾਸੇ ।

Just as if one drinks Amrit which then turns to poison, there can be no doctor that can cure them.

ਜਨ ਪਾਤ੍ਰ ਕੁਪਾਤ੍ਰ ਕੋ ਸੋਧਿ ਕੈ ਬੋਧ ਕਰੈ ਬੁਧਵਿਨ ਜੋ ਬੋਧ ਪ੍ਰਕਾਸੇ ।2।

An intelligent [teacher] is one who tests [their students] understanding who is deserving or not of [scriptural] knowledge.

ਦੋਹਰਾ ।

ਸਾਸਤ੍ਰ ਕਰਮਿਤ ਹਤ ਸੁਜਨ ਖਲ ਕੋ ਮਦ ਉਪਜੰਤ ।

Reading scriptural knowledge, the intelligent one eliminates his ego, whereas the fool [only] increases his ego.

ਜਯੋ ਦ੍ਰਗਿ ਭਾਨੁ ਪ੍ਰਕਾਸ ਹੁਵੈ ਉਲੂ ਅੰਧ ਕਰੰਤ ।27।

Just like the rising of the sun illuminates [the world], it also can blind the owl.

## "Hail to the son of Shiva [Ganesh]" - Sarbloh Granth

Sunday, August 02, 2015



A 18th century Adi Guru Granth Sahib manuscript with a Ganesh image on the first page

॥ ਛਪਯ ਛੰਦ ॥ ਗਨਪਤੀ ਗੌਰੀ ਸੁਤ ਭਜਹੁ ਰਧਿ ਸਿਧਿ ਕੋ ਧਾਮ  
॥ Worship the Master of the servants to Shiva, son of Parbati, and the house of all  
Ridh Sidh [mystical powers].

ਸੁਖ ਪਾਵਹੁ ਨਤਿ ਨਤਿ ਸਦਾ ਧਨ ਪਾਵਹੁ ਬਸਿਰਾਮ ॥  
Forever bless me with happiness always,  
along with wealth and rest.

ਏਕ ਰਦਨ ਗਜ ਬਦਨ ਸਦਨ ਗੌਰੀ ਸੁਖ ਨੰਦਨ ॥ The one  
with One Tooth, the face of an Elephant,

sitting [in the house of] Parbati as her son giving happiness [to all].

ਬੁਧੀ ਦਾਇਕ ਅਘ ਹਰਨ ਸਦਾ ਸੁਰ ਕਲਿਵਖਿ ਖੰਡਨ ॥ Giver of intellect, destroyer of pain, forever the  
destroyer of the Angels' [Demigods/Devtiyan] sins.

ਸੁਬੁਧੀ ਗ੍ਰਯਾਨ ਦਾਤਾ ਹਰੀ ਅਘ ਪਾਪ ਨਕਿੰਦਨ ॥ Giver of great intellect, Oh Hari and destroyer of sins.

ਗਨਪਤੀ ਗੌਰੀ ਦੇਵੀ ਸੁਤ ਜੈ ਜੈ ਸਵਿ ਨੰਦਨ ॥ The Master of the servants of Shiva, son of Parbati, Hail  
Hail to the son of Shiva [Ganesh].

Sarbloh Granth, Volume I, page 23 ਸਰਬਲੋਹ ਗ੍ਰੰਥ, ਭਾਗ ਪਹਲੀ, ਪੰਨਾ 23

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Upon reading this passage from Sarbloh Granth, one might question the scripture based on Guru Gobind Singh Ji's passage from a section called 'Devi Ji Ki Ustat':

ਮੈ ਨ ਗਨੇਸ਼ਹੀ ਪ੍ਰਥਿਮ ਮਨਾਉ ॥ ਕਸਿਨ ਬਸਿਨ ਕਬਹੂੰ ਨਹ ਧਿਆਉ ॥ I do not remember Ganesha at the start  
of tasks, nor do I ever contemplate upon Krishna or Vishnu.

However this contrast of perspective is nothing new in Gurmat. Depending upon the Sarguna or Nirguna perspective adopted in the poetry, different stances will appear. They are not contradictory, just as looking upon a tree with ones eyes is different than looking at the tree with a microscope. Both will appear differently, yet both are acceptable and not false.

Similar instances occur within Adi Guru Granth Sahib when talking about Krishna.

ਨ ਸੰਖੰ ਨ ਚਕ੍ਰੰ ਨ ਗਦਾ ਨ ਸਾਮੰ ॥ [Paramatmaa] has no conch-shell, no religious mark, no  
Mace, and is not dark coloured.

ਅਸ੍ਚਰਜ ਰੂਪੰ ਰਹੰਤ ਜਨਮੰ ॥ [Paramatmaa]'s form is [simply] Wondrous and is without  
incarnation. - ਆਦੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, ਅੰਗ 1359 Adi Guru Granth Sahib Ji, Page 1359

Yet in the Bhattan Di Svaiyay, it describes Paramatmaa in the Sarguna form of Krishna as follows:

ਸੰਖ ਚਕ੍ਰ ਗਦਾ ਪਦਮ ਆਪੀ ਆਪੁ ਕੀਓ ਛਦਮ ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਲਖੈ ਕਉਨੁ ਤਾਹੀ ਜੀਉ ॥ You are the one  
holding the conch-shell, the mace and lotus [Krishna], and You yourself deceived  
[Baliraja as Bavan Avatar], Oh Limitless Par-brahm, who can know your true extent?

ਸਤੀ ਸਾਚੁ ਸ੍ਰੀ ਨਵਿਸਾ ਆਦੀ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ ਵਾਹਗੁਰੂ ਵਾਹਗੁਰੂ ਵਾਹਗੁਰੂ ਵਾਹੀ ਜੀਉ ॥੨॥੭॥ Truly you are the

Changeless Form and caretaker of Lakshmi, From the beginning and forever [true] You are, Vahiguru Vahiguru Vahiguru Vah Ji. - ਆਦਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, ਅੰਗ 1402 Adi Guru Granth Sahib Ji, 1402

The following post will be from Vichar Sagar, which will demonstrate the Nirguna perspective very clearly. A standard in the curriculum of Taksals and Sampradyas for traditional scriptural learning; its main focus is dealing with the sophisticated perspective of Advaita [non-dualism].





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